Volume 8 Number 3
March, 1991

ALBERTA NATIVE NEWS

UNIVERSITY OF ALBERTA
APR - 5 1991

OLDMAN DAM GOES TO THE SUPREME COURT

by Gene Smith

A dispute over the Oldman River Dam exploded into a full-blown constitutional quarrel this month, when the Supreme Court of Canada heard six provinces argue that the federal environmental assessment review process is not constitutionally valid.

The case, which took place February 19 and 20, saw Alberta, British Columbia, Saskatchewan, Quebec, New Brunswick, Manitoba and Newfoundland contend that provincial developments, such as dams and pulp mills, should be free from the scrutiny of federal environmental reviews.

This hearing stems from a long-standing dispute over the Oldman River Dam. Friends of the Oldman River, an environmental group who have been challenging the dam project since 1987, won a Federal Court of Appeal case in March 1990 that ordered the federal government to conduct a full review of the Oldman Dam project. Alberta and the other provinces now claim that the feds don't have the constitutional authority to conduct such reviews.

The impact of the Supreme Court's ruling will likely affect more than just the Oldman Dam and similar projects. Some experts believe that, if the decision goes in favour of the provinces, a patchwork of environmental laws will be created, with each province setting its own standards. Unfortunately, because lakes, rivers, and streams don't follow provincial or national boundaries, lax environmental standards up-stream may equate to potential health problems down-stream.

Several Native and environmental groups who oppose the Oldman Dam project intervened in the mid-February case, to make sure that their perspectives were considered in the Supreme Court's decision. The Northwest Territories government, the Dene/Metis Nation, the Assembly of First Nations, and a coalition of environmental groups (including the Sierra Legal Defense Fund) have all joined Friends of the Oldman River in arguing that the federal government has the "right and responsibility to conduct reviews... and protect the environment throughout Canada."

The atmosphere in the courthouse was charged Tuesday and Wednesday, Feb. 19 and 20, as lawyers for the frustrated provinces argued that the federal government should "butt out" of provincial affairs. Five of the provinces claimed that the controversial review process was too far-reaching, and violates provincial jurisdiction. Manitoba took a compromising position, stating that the reviews should be conducted jointly by the federal and provincial governments.

With the Oldman Dam 90% complete, it seems unlikely that the Supreme Court's decision, not expected for several months, will affect the southern Alberta project. Still, some $60 billion worth of developments will be affected by the decision, making it the most important environmental court case ever.

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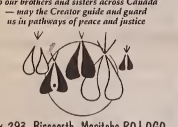
MEMBER OF EDMONTON CHAMBER OF COMMERCE

Gamblers Indian Band

Wishes a joyful Easter to our brothers and sisters across Canada — may the Creator guide and guard us in pathways of peace and justice



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EDITORIAL

MISGUIDED ATTITUDES TOWARD THE ENVIRONMENT

by Dale Stelter

The evolution of the attitudes of mainsteam societies around the world toward the environment has been, to say the least, a slow one characterized by blindness and blunders. For centuries, and especially since the Industrial Revolution, those mainstream societies saw fit to almost totally disregard the environmental effects of their blind race for economic development and profits. The earth's resources, and its ability to absorb the impacts of human activities, were assumed to be infinite. It has only been within the last few decades that the devastation caused by such an approach has caused some people to speculate that their demands would soon outstrip the earth's resources and regenerative capabilities.

One solution proposed by such people was to begin to carefully "manage" natural resources. Unfortunately, these self-appointed managers of the planet retained the misguided notion that human beings somehow occupy a plane above the land and its non-human inhabitants. At the same time, those managers implicitly believed, humans could continue to impose their will and ever-increasing needs upon the earth.

Such an approach is, needless to say, fraught with arrogance and errors. For example, these managers—whether they have purported to manage the forests or water or wildlife—have tended to focus upon their own area of speciality, and to ignore the complex interrelationships between the different facets of nature.

It has also become obvious that, despite decades of scientific research, these many visions of a managed environment have been based upon a hopelessly inadequate store of knowledge. Just as one example, the Alberta government has been severely criticized for operating with insufficient information before making deals with forestry companies, especially regarding the effects of forestry development upon wildlife.

Furthermore, the mainstream concept of "natural resource management" disregards the diversity and vitality of natural ecosystems. For example, a "managed" forest is not a forest—it is a plantation of trees, usually containing one or two of the most commercially viable species. As well, trees are often tended with concoctions of herbicides and pesticides. Many plantations consist of trees growing in neat rows, the spacing between them determined by mathematical equations. These are not forests.

> **"The world is not merely a marketplace. Our planet is a droplet of life floating in a vast unsinkable cosmos, and to live sustainably on this incredible globe we need to first realize what it means to be alive and to live in balance. Sustainable development is about life, not about economics."**
>
> **—Chief Ruby Dunstan**

But now another buzzword, "sustainable development," has risen to the forefront. Unfortunately, in the years since the United Nations–appointed commission on economics and the environment first proposed the concept, a bewildering array of definitions has arisen as to what sustainable development actually is.

Business and government, for example, have largely emphasized the "development" component. However, since they've left the word "sustainable" attached to the phrase, and continued to give it lip service, they can pose as advocating responsible usage of the environment. The net result is business as usual—subjugating nature to economic development, and to the worship of the market forces.

However, as Ruby Dunstan, Chief of the Lytton Band in British Columbia, told the Globe '90 conference on business and the environment, held last spring in Vancouver: "The world is not merely a marketplace. Our planet is a droplet of life floating in a vast unsinkable cosmos, and to live sustainably on this incredible globe we need to first realize what it means to be alive and to live in balance. Sustainable development is about life, not about economics."

Indeed, the planet is still staggering under the increasing pressures placed upon it by mainstream societies and their obsession with economic development. Is it any wonder, then, that non–Native environmentalists are now turning to Aboriginal people, and forming coalitions with them in a desperate race to ensure the future?

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Easter Greetings from Chief Yvonne Edgar Band Councillors and Band Members

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Moravian of the Thames Band

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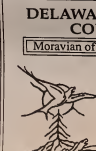

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European Parliament Members Study Canadian Government & Natives

by Brian Savage

Five months after the European Parliament censured Canada for human rights violations in the treatment of Mohawks at Oka, five members of that Parliament have travelled to Canada to study how Natives and the government interact with each other.

The group was invited by Natives and the federal and Quebec governments.

Meetings were scheduled with Native groups, human rights organizations and federal and provincial officials.

According to Charles Mojsej of the Canadian Human Rights Commission, the European MPs met with senior executives of the Commission, including Chief Commissioner Max Yalden and Deputy Chief Commissioner Michelle Falardeau–Ramsey.

"It was basically a question and answer period," said Mojsej. "They were doing the asking and we were doing the answering."

Mojsej added that the meeting lasted almost an hour and a half.

Karen Isaac of the Assembly of First Nations felt the meeting between the Native groups and the Europeans "went quite well."

According to Isaac there were many nationally based organizations meeting with the Europeans; some of the groups included the Native Council of Canada, the Inuit, the Dene Nation and Native womens' groups.

"I was quite pleased with our presentation," declared Isaac. "We gave good strong arguments for some of our issues."

Isaac added that the memory of the Oka standoff was raised in the minds of the Parliamentarians because of a Canadian Press report on the same day they met with the Native groups on the planned purchase by the Quebec government of Leopard tanks for crowd control.

"They were quite disturbed by that whole development," said Isaac. "It brought home to them the fact that the police were willing to use brute force over the summer and intend to do so in the future, and I think they were very disturbed by that development."

The same group is expected back in Canada in April for a cross–country tour of Native conditions in order to "make a much more comprehensive report."

Isaac noted that the Irish representative was very concerned by what she felt were parallels between Irish and Native youth, disaffected from society.

"She felt the government had not dealt with this," said Isaac, "and that the youths could become violent, a situation comparable to Ireland 20 years ago, that violence may be the only answer, and the concern that that should not be the message most of us want to give to our children."

"That was made clear in our brief," added Isaac, "that violence wasn't the answer, negotiated settlement was."

The brief that the Assembly of First Nations presented to the Europeans was entitled "Sovereignty and Self–Determination for Indigenous Peoples in Canada."

Starting with a historical perspective which noted that Natives had been on the continent for over 20,000 years compared to the white man's "short occupancy," the only thing threatened by Native claims for self–determination would be "the systemic racism and colonial rule."

The brief described the Aboriginal belief that they have the support of the United Nations through its covenant on human rights and freedom, that all people have the right to "freely pursue their economic, social and cultural development."

Natives want a "renewed" relationship with Canada which takes in their desires and aspirations and compares the Native struggle to the many ethnic minorities in Europe now trying to find their own place in a continent that is moving towards unification.

Continued on Page 7

I am pleased to take this opportunity to extend warmest wishes to all for a peaceful and happy Easter

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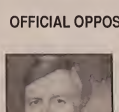

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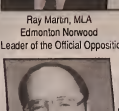

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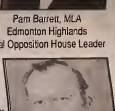

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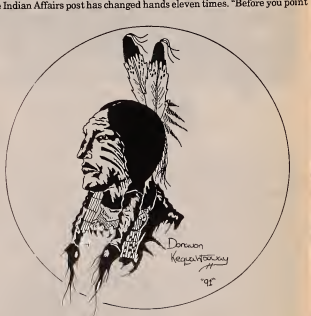
Wishing Everyone a Joyous Easter
from
Saskatoon Tribal Council
and All the Chiefs of Saskatchewan

MINISTER BLAMES MOHAWKS

by Guy Saddy

Minister of Indian and Northern Affairs Tom Siddon told a House of Commons committee that political divisions within the Mohawk community led to the summer crisis at Oka. Siddon claimed that land claim negotiations with the Mohawks failed because there have been six different band councils since 1986.

Native Liberal MP Ethel Blondin is said to have stated that Siddon's comments were "assinine, insulting, and scary", adding that since 1968 the Indian Affairs post has changed hands eleven times. "Before you point fingers, look at your own record," Blondin said.



Siddon claimed a federal negotiator had carved out a tentative land claim deal with the band in September 1989—a deal which fell through after Mohawk clan mothers chose a new chief and council in January 1990.

"That is certainly no basis for community stability and it is no basis for meaningful negotiations with other governments," Siddon was reported to have said. Blondin countered by saying that the Indian Affairs post was also less than rock-solid. "I think that's caused some instability, too," she added.

Siddon also questioned the validity of the Mohawk's historical rights to the land, calling them "18th-century immigrants" to whom "no legal claim could be demonstrated." Siddon added that the Mohawks were brought to the area by a Catholic religious order in 1717, and that their land claims had been turned down twice before because of this.

The Oka land claim was being negotiated because of a "moral obligation" to the Mohawks at Oka and not because their claim had legal merit, Siddon said.

In another development, Federal Court Judge Paul Rouleau ruled that the federal government had the authority to hold a referendum which would effectively "determine the method of local government," according to a CP report. Kahnesatake Band Council lawyer John T. Pepper, Jr. said an appeal would be forthcoming. "The decision is surprising. In Oka there is a custom that the clan mothers select the chief."

Siddon thought the ruling was positive. "Events have shown that it is critical that the entire community have the opportunity to express its wishes on its electoral system," he was reported to have said.

Lac La Ronge Indian Band

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B.C. LAND CLAIM REJECTED

by Nick Michaels

The B.C. Supreme Court has dismissed the massive land claim of the Gitksan and Wet'suwet'en people in northwestern British Columbia.

After 4 years, 100 witnesses, 10,000 documents and close to $25 million, Chief Justice Allan McEachern concluded that the province has "title to the soil of the province" and the right to dispose of Crown lands "unburdened by Aboriginal title." He ruled that King George III's Royal Proclamation of 1763 which acknowledges Native rights to their traditional territories "has never had any application or operation in British Columbia."

In doing so he rejected the Aboriginal right and ownership claims of 8,000 Gitksan and Wet'suwet'en people to 57,000 square kilometres of their traditional territory.

In his final ruling McEachern said that the problems of Canada's Native people can't be solved by the courts. He advocated political negotiations as the only solution.

"The parties have concentrated for too long on legal and constitutional questions such as ownership, sovereignty and 'rights.' After the last appeal, however, the remaining problems will not be legal ones," he warned. "Rather, they will remain, as they have always been, social and economic ones."

The immediate reaction of the Wet'suwet'en chiefs was a condemnation

of the ruling as wrong in both principle and law. Spokesman Herb Gray told a rally in Smithers, B.C. that "we're calling for the resignation and the removal of Chief Justice Allan McEachern for the racist tenor of this decision and for his complete disrespect and complete failure to recognize the principles of law and of justice..."

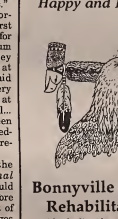
Bill Wilson, chairman of the First Nations Congress is reported as saying that McEachern's 400-page ruling "smacks to me of racism." He added that "Although I've supported this court case, the only way we're going to get our rights is by standing on our own two feet and making a fight about it."

Federal NDP member Jim Fulton told the media that the ruling is full of "racist bias."

Lawrence Courtorreille, Assembly of First Nations Vice Chief for Alberta told a forum audience that they were not surprised at the ruling. He said "Just to make it very clear, we expected it at the provincial level... Luckily, we have been able to win at the federal level, so it's not really a downer."

He later told the *Edmonton Journal* that the case would likely be taken before the Supreme Court of Canada where judges have demonstrated a better understanding of Aboriginal rights. "We are confident that we will win."

Best Wishes for a Happy and Peaceful Easter



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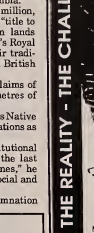

INDIAN ECONOMIC DEVELOPMENT CONFERENCE AND TRADE SHOW

"THE REALITY—THE CHALLENGE"

APRIL 30, MAY 1 AND 2, 1991

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Tentative Conference Agenda

MONDAY, APRIL 29, 1991
4:00 p.m.-7:00 p.m.
REGISTRATION
7:00 p.m.-8:00 p.m.
TRADE SHOW RECEPTION
Welcome Evening/Business Mixer

TUESDAY, APRIL 30, 1991
8:30 a.m. OPENING CEREMONIES
Drum in Hand Table
Opening Prayer/Welcome by Mr. Joe Crowshoe, Sr.
Co-Chairmen/Introductions:
Mr. Gregg Smith and Ms. Carol Sky
OPENING ADDRESS by Mr. Willie Littlechief, MP
10:00 a.m. PLENARY SESSION
— ENVIRONMENTAL ENTERPRISE
Moderator: Chief Leonard George
Panel:
Indian Environmental Advocates
Ms. Lorraine Sinclair & Mr. Gilbert Cheechoo
Academic Panelists
Mr. Jim Butler, U of A, & Dr. Woodrow Morrison
Business Opportunities:
Mr. Roland Bailey, NWT Development Corp.
Question Period
12:00 p.m. NOON LUNCHEON
Introductions by Mr. Harley Frank
Speaker: Honorable Tom Hockley, Minister of State, Small Business & Tourism, Aboriginal Economic Programs — (CASSB)
1:30 p.m.-6:00 p.m. WORKSHOPS
1) Taxation and Legal issues:
Mr. Robert Parker
2) Women in Business:
Ms. Leslie Frank & Ms. Doreen Healy
3) Tourism (Attractions & Facilities):
Jim Butler, Lee Jacobs & Mr. Barry Parker
4:00 p.m.-5:00 p.m. TRADE SHOW RECEPTION
(Hosted)
Displays/Business Mixer/Entertainment
5:00 p.m.-6:00 p.m. FASHION SHOWS
by Fashion Designers:
Carol Bishop/Lashaus Parke, D'Arcy Moses
6:00 p.m.-7:30 p.m. DANCES WITH WOLVES ACHIEVEMENT AWARDS
Tarrow Cardinal,
Jimmy Herman & Graham Greene

WEDNESDAY, MAY 1, 1991
8:30 a.m. OPENING REMARKS/INTRODUCTIONS
by Ms. Carol Sky, Chairperson
9:30 a.m. PLENARY SESSION
— YOUTH WITHIN PERPETUAL INDIAN ULISM
Welcoming Address by Ms. Regina Crowchief, President, Indian Association of Alberta
continued: ☞

WEDNESDAY, MAY 1 *continued*
Moderator: Mr. Dean Janner,
Cold Lake First Nation
Panel:
Youth Representatives
Education/Training: Mr. Justin Dahlon
& Mr. Greg Herle
Business/Industry Leaders: Mr. Harry Hawkins
Motivational Speakers: Mr. Johnny Hallman
12:00 p.m. NOON LUNCHEON
Introductions by Mr. Ray Fox, President
National Aboriginal Communications Society
Speaker: Mr. John Kim Bell, President
Canadian Native Arts Foundation
1:30 p.m.-4:00 p.m. WORKSHOPS:
1) Human Resource Development:
Mr. Howard Green, CEIC
2) Finance/Business Plans:
Mr. Mike Pridige, Versap &
Mr. Don Harrison,
Industry, Science & Technology Canada
3) Communications & Information Industry:
Mr. Frank Ogden
(Dr. Tomorrow's Toy Shop—
Special Workshop for Youth
6:30 p.m.-7:00 p.m. TRADE SHOW RECEPTION
(Hosted)
Business Mixer/Entertainment
6:30 p.m. COCKTAIL RECEPTION (Cash Bar)
7:00 p.m. BANQUET
Master of Ceremonies: Mr. George Tuccaro
Speaker: Mr. Frank Ogden (Dr. Tomorrow)
"The Challenging Future"
9:00 p.m. DANCE
Ecol Rainville & The C-Weed Band

THURSDAY, MAY 2, 1991
8:00 - 9:30 a.m. BREAKFAST SESSION
Opening Remarks
by Mr. Gregg Smith, Chairman
Wake Up Call by Mr. Gregg Tuccaro
& Mr. Ray Fox, Entertainers
9:30 a.m.-11:30 a.m. PLENARY WORKSHOP —
NEGOTIATIONS—CUTTING THE DEAL
(An Open Session for Input, Sharing and Planning)
Moderator: Mr. Ray Fox, President,
National Aboriginal Communications Society
SPEAKER PANEL:
Grand Chief Max Gros-Louis, Huron Nation
Mr. Mel Sterrett, Gitksan Wet'suwet'en
Mr. Calvin Helin, President
Native Investment & Trade Association
Question Period
12:00 p.m. CLOSING REMARKS
by Mr. Fred Gladstone, President
Indian Equity Foundation
CONFERENCE RESOLUTIONS
WRAP UP
ADJOURNMENT

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Easter Greetings from
Chief Harold Turner and Councillors

Grand Rapids Indian Band

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IN RESPECT TO ALL OUR ELDERS WE SINCERELY APOLOGIZE TO CHIEF HAROLD TURNER, WHOSE NAME WAS PROVED INCORRECTLY IN THE *ALBERTA NATIVE NEWS* DECEMBER ISSUE

Dear Editor:

This letter is intended to respond with an opinion re: "FREE STUFF" for Natives: According to Tory MP Blenkarn published in the January 1991 issue of *Alberta Native News*.

I admit to a harsh knee-jerk reaction upon reading that among numerous changes MP Don Blenkarn wishes in government's financial dealings with Natives is that Natives be urged to relocate to cities. He also wants Natives to pay income tax and curtail the "free stuff" Natives now get from government.

Does he not know that it would save government dollars if Natives were to stay in their own communities? Does he not know that Canada would be worse off if we were to pursue a policy of increasing the populations of our cities with all the social problems associated with them (crime, food banks, homelessness, etc.)? Has he not heard of a 'frontier policy' whereby citizens are urged to populate the rural and remote regions? If we have strong economically healthy small towns the cities will grow naturally providing the goods and services these communities need to survive and for the industries and businesses to thrive. All Canadians including Aboriginal people will benefit.

Mr. Blenkarn is on the wrong track, me thinks.

Sincerely,
Ms. Mildred Wilke

Dear Editor:

I read with interest, and with some bitter-sweet amusement, your article on Senator Walter Twinn and the Controversial GST (Volume 8, Number 1, January 1991). I wonder what his comments are now with regard to his quoted comment that "...a card ...is enough to exempt a Treaty Indian from paying G.S.T. off reserve."

Is it still the truth?

Sincerely,
Chief Robert Wavey

Dear Editor:

I went for a drive the other day in the Gatineau and considered what my sister told me: that we are part Native. I had a long think at Lac Leman, and realized I had to write to my brothers and sisters to tell them not to give up heart.

My private work for the government now seems all the more untenable. And shameful, too. Nevertheless, I love Canada deeply, and am doing this for her. This country's Native people are being spied upon to an alarming degree. Although some of us think it should stop, we are not all agreed, especially after Oka, and also there are reputations and jobs at stake.

Firstly, it is not my intention, in sending this letter anonymously, to cause mischief. Our country is at war and we must be patriotic, no matter what our background. Nevertheless, I belong to that faction within our service which is totally opposed to the callous way in which Natives are regarded as a security threat. It almost became an office problem, the way some of us thought the Mohawks were heroes.

I want to say in an emphatic way that the best defense towards government spying is through the media. We did a good job with the Lubicons but that was exceptional. In the case of the Mohawks it is different.

I do not believe I've broken the act by writing to your paper. Further, since your paper is private, it cannot be hurt by funding cutbacks. Most of all, I want my brothers and sisters to know that they have friends in government, and friends in her most secret service.

(Please sign me as)

James Allard, Canada

Split Lake Cree First Nation

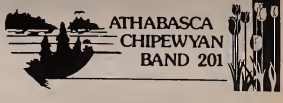
EASTER GREETINGS
to our brothers and sisters of the First Nations
from

Chief Norman Flett
Band Councillors and Band Members

Split Lake, Manitoba R0B 1P0

May our Creator Bless You With a Clear Sky and an Open Road
Wishing You a Happy and Peaceful Easter

from
Chief: Pat Marcel
Councillors: Rita Lepine, Archie Cyprien, Charlie Voyauger
Elders, Staff and Band Members



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European Parliament

Continued from Page 3

The brief looks at the historical recognition of Native sovereignty established by the hundreds of treaties made years ago between Native nations and European powers.

However, even though there are precedent-setting legal cases and supporting historical acts, the brief notes bluntly, "there is a vast body of historical documentation, constitutional law, and legal precedent which acknowledges our rights (but) there is also a vast body of government policy and legislation which is intended to violate, ignore, or extinguish these rights." The brief then goes on to state: "In our experience, all of these policies and practises have been acts of violence against our people."

The government's activities are "still based on avoidance and denial of the real issues."

The brief looks at and condemns the land claim policies of the government which call for "extinguishment" of all prior claims as "inadequate and offensive."

The brief makes three clear goals for Native sovereignty and self-determination: first, through Canadian and international law and historical events; second, Native authorities having precedent over "outside authorities," since it is their "continued interference" in Native affairs which has " created the mess we are now in," and third, that the "inequitable division of jurisdiction, lands and resources" from all the levels of government in Canada be rectified through "constitutional means and the treaty-making process."

The brief recognizes the complexity of dealing with the many different nations but that it is the only way for justice to be served, and the longer the stalling of the governments goes on, the greater the "long, bitter, and devastating struggle" to come.

Canada cannot shirk its violations of its own and international human rights laws, or put up "band aid solutions" for "shallow public relations exercises."

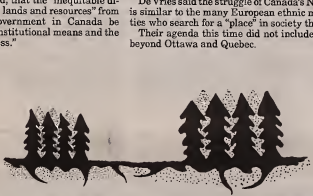
"Escalating acrimony and confrontation" will be the result if Canada fails to move on Native demands, concludes the brief.

The head of the European delegation, Glijs De Vries, stressed that the panel would "be careful not to give the impression that we've come to sit in judgement." De Vries later stated that their primary function was to "listen" to the people they met.

The group travelled to Kahnawake where Elijah Harper gave a speech welcoming them and Grand Chief Joe Norton of the Kahnawake Band Council declared that the delegation from the European parliament had "already in one way or another influenced the outcome of the summer crisis," by focusing attention on the Natives' stand forcing the government "to back off substantially," from a greater show of arms as the Oka Crisis concluded.

De Vries said the struggle of Canada's Natives is similar to the many European ethnic minorities who search for a "place" in society there.

Their agenda this time did not include going beyond Ottawa and Quebec.



LETTERS Continued

Dear Editor:

With a name "Nick" my request to writer Nick Michaels might be as good as asking the "St. Nick" he was named after. As far as I know, we do not have any **redwillow** or fragrant leaves of the **bearberry**, growing on P.E.I.

In the past year I was given the honour of a pipe carrier. Since I have never smoked tobacco, except an odd cigarette as a youngster, I find tobacco rather strong.

We really enjoyed your "Traditions Change but the Spirit of Christmas Still Lives" in the *Alberta Native News*, December 1990. This is where I got the idea for tobacco that might make it easier for me to smoke the pipe. Would you mind getting some for me? Any expense you incur I would gladly pay or trade (the usual Indian way.)

A Happy 1991 to you.

Sincerely,

Ray Sark

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MUNRO TRIAL CONTINUES by Brian Savage

John Munro is now on trial with six other men on 37 charges which include conspiring to pay for his 1984 Liberal leadership campaign through kickbacks from federal grants. Dan Goodleaf, then Saskatchewan director general for Indian Affairs, has testified that former federal Indian Affairs Minister Munro was "somewhat agitated" about receiving a cheque for $27,000 from Saskatchewan Indian leaders.

Goodleaf claimed that Munro received the cheque at a meeting with Native leaders in Saskatoon. He told the court that he believed the purpose of the meeting in Saskatoon was in order to raise campaign funds for John Munro.

Three of the Native bands who contributed were in a "grave" financial situation, according to Goodleaf, and one band, the Peter Ballantyne Band, was "in the most serious situation."

According to Goodleaf, Munro asked him what he should do regarding the cheque. Goodleaf said he advised the then–Liberal leader candidate to seek advice from his legal counsel or campaign minister.

Goodleaf said that in response to Munro's request he asked an assistant to investigate the company name on the cheque – Futura. Goodleaf said he later told the minister that he could find out nothing about the company.

Joe Custer, chief of the Peter Ballantyne Band in 1984, testified that the band had accidentally drawn its $5,000 contribution to Munro from funds given the band through a Canada Manpower project and not from earnings by the band's construction company.

Custer said that he and some other band council members decided to make the donation over the objections of the majority in the council.

Another Saskatchewan chief, Angus McLean, leader of the James Smith band in 1984, testified that he believed the $2,000 contribution they made would buy "some good prime time" with Munro if he became the next Prime Minister and that "we definitely needed some special consideration in Saskatchewan for our people."

British Columbia bands that contributed included the Kitimaat Indian band, then led by George Amos. The band gave $10,000.

"We were looking for good government," said Amos.

Another $10,000 came from the Sechelt Indian band, according to its chief in 1984, Stanley Dixon, who said the band was responding to "hints" it received and that "hopefully, with Sechelt helping the minister, he would help us."

In other testimony, Steve Brant, secretary–treasurer for the National Indian Business Association declared that a request for money for Monro's campaign came to them while they were asking for money from the goverment.

they were asking for money from the government.

Crown Attorney Mac Lindsay declared that he would show that the request for $5,000 for the minister's campaign coincided with the Indian Affairs decision to pay off the group's $135,000 debt.

Brant told the court that the board members attitude was that "we owed it to Mr. Munro because he had been a friend of our organization."

Noel Starblanket, President of the Association, who had been having meetings with Munro, was not involved in the board's decision to make a contribution, according to Brant.

Starblanket faces charges of defrauding the federal government.

Mac Lindsay, the Crown Attorney, has also sought to prove that employees of the Indian Affairs department were used by Munro to do computer work relating to his re–election efforts.

Munro has pleaded not guilty to all charges against him which also include fraud and theft allegations.

Others charged include David Ahenakew, Peter Manywounds, Douglas Cuthand, Lawrence Russell and Sol Sanderson.

Meanwhile 59-year-old Munro has declared that he faces financial ruin as his case is heard in an Ontario court.

Legal Aid is costing the former MP $5,000 a week and now has a lien on Munro's cottage valued at $75,000. This is on top of spending $200,000 to prepare for the trial and a pension of $3,000 a month from Parliament.

In spite of this, Munro has met with Liberal leader Jean Chretien to discuss his plans to run for election in Lincoln county in the next election. A victory at the polls would be a "vindication" says Munro, who compares his experience as a legal "nightmare" aided by the R.C.M.P. and the media.

CAN SOMEONE HELP ME OUT HERE, PLEASE...

I am, at 41 years of age, still searching for my Natural family
I was adopted out to white people as a babe in arms.
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Birthplace: Whitehorse, Yukon Territory
Birth Date: December 21, 1949
Mother: 18 years of age, Catholic, a waitress, Cree/French descent,
Father: 23 years of age, Anglican, a painter, Irish/Scottish descent.
If anyone knows anything that would help me in tracing my birthright, please write me. All replies kept CONFIDENTIAL!
Virginia Calliecux, R.R. 2, Box 1, Miller Site, Quesnel, B.C. V2J 3H6

WANTED TO LOCATE:

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RITA GOUCHIA
approximately 29 years old, and mother of
CRYSTAL MARIE GOUCHIA
born in approximately November or December, 1979
possibly born in either Calgary or Kamloops
This is regarding a possible insurance claim for Crystal, the daughter of
LARRY STEVEN FELIX
D.O.B. April 20, 1954—Deceased August 15, 1989
of Spallumcheen Band, Enderby, British Columbia
Anyone with any information regarding Rita and/or Crystal's whereabouts please contact Cheryl Felix (Larry's sister) at (604) 838-2257 or: Mary Anne Clarke, Spallumcheen Indian Band, P. O. Box No. 430, Enderby, British Columbia V0E 1V0 (604) 838-6496

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FORT McMURRAY

TURNING THE TIDES ON THE NEPOOSE CASE

by Jeff Morrow

Who killed Marie Rose Desjarlais?

It's not as an intriguing a question as the one that miffed residents of the popular TV drama series town, Twin Peaks. But Laura Palmer probably wasn't a vagabond Indian from rural Alberta. And she probably didn't associate with drunken members of the Hobbema reserve near Wetaskiwin. And while Palmer's killer was the focus of an intense, no-holds-barred police investigation, Desjarlais' was not.

But unlike the fictitional Palmer episode, Desjarlais' murder case has sparked additional unanswered questions about justice, and the way Indians are treated by the Canadian judicial system.

Wilson Nepoose, a 47-year-old Samson Band member, is currently sitting in a Saskatchewan penitentiary awaiting word of an appeal of his 1987 murder conviction of Desjarlais. Striking new evidence of admitted false testimony have given him a chance at redemption. But how did it get so far in the first place?

Nepoose's sister-in-law Debbie believes it was because the case involves Natives. And she feels that every level of the system—the lawyers, prosecutors, judge and jury—were racially intolerable of the people involved.

"What are Indians supposed to do when something like this happens. Where are they supposed to turn?" she says.

Desjarlais' nude and strangulated corpse was pulled from the grass near a gravel pit in Ponoka, Alberta on June 25, 1986. A subsequent police investigation unearthed sordid details of a frenzied drinking party by Indian locals, including Nepoose, who was later charged with the murder.

Key Crown witness Delma Bull, who testified in court that she saw Nepoose and Desjarlais together at the Ponoka dump the night the woman was murdered, recently recanted her damning testimony charging that she was initially coerced by the local RCMP into lying, and given to believe that if she didn't, she would be charged with the crime and her children taken away. Lillian Makinaw, the other key Crown witness in the case, changed her story to police six times before she admitted seeing Nepoose at the dump with Desjarlais. Makinaw died in a house fire in 1989.

Other evidence, including a medical examiner's report that the dead body could have been brought to the dump after the murder, was overlooked. Even prosecutor Scott Newark admitted that the testimony he presented to the all-white jury was weak. In his Crown council report he said that he was not sure the testimony would stand up in court. Wrote Newark: "It had been my expectation that the cross-examination

of these women may well have meant that there might not have been a committal to stand trial based on their inability to accurately state that the victim was, in fact, the person seen with the accused."

None the less, Nepoose was carted off to jail from a Wetaskiwin court with a life sentence on his head after being convicted of second-degree murder.

After four years of painstaking pleas for a proper hearing, Debbie Nepoose is relieved that the public at least knows of her brother-in-law's ordeal. But she's angry that it's cost her family four years of grief, and Wilson four years of his life. She said it is just another example of the need for an independent legal system for Natives.

"We went through the legal twists and turns (of the justice system) and nobody was looking at Wilson," she scorns. "He was being left to rot and nobody cared. Nobody gave a damn."

Four years and four attorneys later, she believes justice may be served.

"I think we've got a pretty strong case," confides Wilson's new attorney Robert Sachs, who's preparing Nepoose's court files for Canadian Justice Minister Kim Campbell. She's to determine if a new hearing will be held.

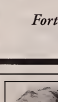
Whatever comes of the case, Sachs says that it will give more weight to the arguments that Native bands should control their own legal systems. "There's no doubt in my mind," he says. "Things that are done by a band are a lot different than the way courts perceive things."

Fort Severn Indian Band

At this Joyous Season of New Beginnings May the Creator bless the First Nations of Canada and bring new justice and peace

Happy Easter to our brothers and sisters

Fort Severn, Ontario P0V 1W0



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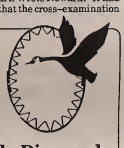

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SPEAKING OUT

The Voice of Our Leaders

Osoyoos Indian Band Initiates "the Healing Process"

by Arnie Louie

A series of three two-day workshops put on by the Osoyoos Indian Band is now two thirds of the way complete. An off-reserve community action plan was put together with funding from the Ministry of Native Affairs to assist those Native people living off the reserve towards drug and alcohol prevention. The project was promoted by the Osoyoos Indian Band Drug and Alcohol Department. Its primary focus was toward "Cultural Awareness." The Osoyoos Indian Band Drug and Alcohol Counsellor Ron Hall and myself (Arnie Louie) took the project a step further. The need to educate our people of their identity as Okanagans is a process that works very well in collaboration with drug and alcohol prevention. While providing a service of education to the Okanagan peoples living off the reserve, we decided to open the workshops to the public and educate them also of the identity of Aboriginal peoples and their concepts.

So, working with that "idea," the workshops were geared on a very broad approach. They would be facilitated by spiritual leader Lee Brown. He would pass on teachings that he had learned from the elders during ceremonies, conferences, and spiritual gatherings across North America. He was very clear in stating that if any of his teachings were in conflict with other peoples' beliefs they were not meant to be that way. That whatever you can use and work with from the workshops is good but there may be some things that you may disagree with, but that's fine too. The Mayor of Oliver, Hart Buckendahl, Chief of Police, Sgt. Bill Renney, and many other public officials were invited, and responded warmly in respect with their attendance.

How does "Cultural Awareness" tie in with Drug and Alcohol Prevention? During the period of Colonization our Okanagan people suffered a "forced assimilation process" that was carried out by the provincial and federal governments of this country. Even though the federal government was responsible for our well-being it did not stop the provincial government from the physical and mental abuse upon our peoples. In fact the federal government ignored it and at times encouraged it and worked with it.

Germ warfare killed ninety percent of our Okanagan population as the settlers traded contaminated blankets (from smallpox victims in Europe) to our people, for furs. If we hunted or gathered food off our reserve we were either beaten severely or imprisoned. Historical archives from early governmental documentation sources reveal this information but also industrial archives (Hudson Bay Company, etc.) have recorded the inflicted racist abuse of our people during the colonization period. The Protestant religion declared us animals that could be shot, while the Catholics stated we were not human but that they would baptize us anyway, just in case.

Both governments working together took away our language, children, ceremonies, hunting and food gathering rights and many other cultural aspects of our Okanagan tradition that we held sacred. Canada and B.C. tried to eliminate our whole Okanagan concept of living which was based on responsibility. They did this not only with the Okanagan Nations, but with all Native Nations.

Without responsibility we lost respect for the environment in which we lived. We lost respect for the women, men and children of our peoples. We allowed sickness to come into our communities. Alcohol, drugs, anger, bitterness, selfishness, greed, democracy etc. Through the residential experience the Okanagan teachings that were so important to a healthy Okanagan lifestyle were being beaten out of our children. The continuous onslaught of cultural imperialism has its repressions which is still very evident within our peoples in our communities today.

We were pushed away from the lakes of the Okanagan Valley up against the mountains,

Continued on page 11

Easter — a time for renewal... May it bring Peace and Justice to the First Nations

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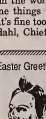

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Ralph Zentner, Manager

Osoyoos Indian Band Continued

rocks and sand onto small pieces of land entitled reserves. The control and domination process that is so common of cultural supremacy of the federal and provincial governments toward our Nation was very devastating, but it could not totally eliminate our teachings entirely. A few people hung on, and they will start the process of bringing it back.

And it is through these teachings that we can again find strength and come together as an Okanagan Nation. What better way of fighting drug and alcohol addiction than by giving one identity of who he/or she is. Giving them responsibility of our teachings to protect the land, water, and animals of our respected territories. What makes us strong as an Okanagan Nation are the lessons that the traditional peoples of our Nation pass down to the children of our Nation. We are distinguished, wonderful people, just like everyone else in this country. It is time to start a process of working together as different peoples who have their individual distinctiveness to contribute to this country in whatever way they can.

The first workshops which covered **Native Prophecies** on February 6–7 dealt with how different Native Nations viewed environmental, emotional, and spiritual changes that would occur during the generational cycle of life. Lee spoke about the four directions, the four peoples, and each gift and responsibility the four peoples were given. He said "Our white brothers and sisters to the north were given the gift of the fire. They were to learn everything about fire. It is plain to see now that they learned their gift well. The car, plane, light bulb carries the fire. They were also given the responsibility of movement. So with that fire they began to move upon the earth and eventually united all the peoples of the four directions." He spoke of the other gifts of the yellow, black and red peoples. Lee has that ability to capture the attention of even the most un-interested individual into a state of total concentration of listening to what he has to share.

The second phase of workshops was on the **Healing Wheel** and how it works with communities that need to heal. The oppression of our people over the years has produced many patterns of abuse within our families. Now it is time to start the healing process focussed on how to deal with these patterns. Especially when families on reserves don't even speak to each other. Lee gives an example: "My wife and I were walking down the main street in Vernon a while back when we passed one of her cousins. I asked her why she had not said 'hello.' She responded by saying that 'he was not that close.' I asked 'how close is he'. She said, 'about third cousin'. I told her 'considering there is around four billion people in the world, that's pretty close'."

The subtile and gentle approach Lee uses when he conveys his teachings, along with good humour, makes for a good workshop. His relentless positive attitude brings about positive awareness toward change in one's thinking. He is an Oklahoma Indian who has experienced alcohol addiction, physical and mental abuse, and the patterns of life that seem to affect many Native people today. He is currently a board member of the Round Lake Treatment Centre located in Vernon.

Over all the workshops were a success, and they plan to be a continuing process of greater things to come. The relationship between the Osoyoos Indian Band and the towns of Oliver and Osoyoos is only going to improve. The workshops presented a giant step forward toward their objective of bringing people together to bring about change while supporting drug and alcohol prevention.

The next workshop dealing with **"Dreams"** is being held on March 21–22 at the same location, the Oliver Community Hall.

Wishing You an Easter Holiday that is filled with peace and joy

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CHIEF CLAIMS FEDS BROKE OKA PROMISES

by Nick Michaels

Ottawa has not lived up to its promises of Native self- government accuses Georgos Erasmus, National Chief of the Assembly of First Nations.

The Feds made a number of promises during the confrontation and negotiation process last summer in Oka, Quebec.

Erasmus charged that "the promises made during Oka were never lived up to." He told the media that "from the prime minister down to virtually every cabinet minister who spoke, they said once the guns are down we'll talk about these substantial issues... well, the substantial issue was Native sovereignty. There has not been a serious exchange on it at all, none."

Erasmus suggested that additional roadblocks and possibly violence could result if the Federal government doesn't move on Native land claims and self-government.

The National Chief made his comments to the Canadian Press after participating in a panel on Native issues and constitutional reform.

Ovide Mercredi, Chief of the First Nations Assembly in Manitoba, sees little reason to be optimistic about constitutional amendments focussing on Aboriginal rights. Historically, Canada has "excluded and rejected" the Native people, he says, and "what is really needed is a fundamental shift of opinions and attitudes."

Indian Affairs Minister Tom Siddon, however, challenges the statements of Erasmus and Mercredi, saying that the federal government is committed to self-government for First Nations. And he believes that significant progress has already been made.

Commenting on the claims made by the Assembly of First Nations, Siddon said "The Prime Minister made it clear last September that the establishment of a new relationship between First Nations and governments is a pillar of our Native Agenda and we continue to drive efforts to this end.

"We (recently) signed a 5-year funding agreement with the Sechelt Indian Band in British Columbia. In 1991 this will mean a $2.4 million transfer payment will go to the band to support the delivery and administration of local government services."

Pointing out that agreement was reached between Canada and the Westbank Band on a community self-government framework agreement in January, more framework agreements to begin self-government negotiations are close to being finalized.

"In January we signed an Alternative Funding Arrangement (AFA) agreement worth $26 million with the Burnt Church First Nation of New Brunswick. This agreement will give the band authority to control education, social assistance, band support and capital management and socioeconomic development," said Siddon.

"We signed a similar agreement in November worth $54 million with Saskatchewan's Lac La Ronge Band."

Negotiations with the Mohawks of Kanesatake have been underway since December. High on the agenda is the need to develop a unified land base for the community. Siddon referred to his meetings with various groups at Oka last month and said that he is optimistic that progress can be made.

"The Prime Minister has said that governments expect and need the goodwill of Native leadership to make progress," said Siddon. "The significant movement on legislative arrangements such as self-government agreements and AFAs, which are without prejudice to the outcome of any future constitutional discussions, illustrate this progress."

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Band Councillors
Band Members

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ABORIGINAL ISSUES FEATURED AT THIRD WORLD FILM FESTIVAL

by Dale Stelter

Aboriginal people around the world were prominently featured at the 11th annual Third World Film Festival, held February 21–24 in Edmonton.

On a more specific level, the issues affecting North American Native people received a significant amount of attention. A number of films were screened, covering a wide variety of topics (two of these films, *Uranium* and *The River That Harms*, are featured on page 47 of this issue).

As well, a workshop focussing upon the issue of Native self–government was held. The workshop was co–ordinated by Lorraine Sinclair, an Edmonton–based Native activist and environmentalist, along with Randy Lawrence, a member of Friends of First Nations, a group that supports Aboriginal people in reaching the goal of self–determination.

Lorraine Sinclair addressed the issue of non–Natives expecting Aboriginal people in Canada to speak with a unified voice in achieving self–determination. She emphasized that, like non–Natives, Native people in Canada have different perceptions of self–government, as a result of varying circumstances and needs.

Sinclair also pointed out that Native people are currently in a rebuilding and healing process, as they recover from 500 years of repression, colonialism, and attempted genocide at the hands of non–Native society. During that time, Aboriginal nations, communities, and families have been split apart.

However, even though Native people are attaining more control over issues such as education and child welfare, non–Native governments continue to put up obstacles. These include regressive changes to regulations and procedures, and compartmentalizing an issue into ever–smaller fragments, so that progress on the overall issue becomes difficult.

Sinclair stated that for Natives to achieve self–government, they must understand their own culture and spirituality. This will then lead to the implementing of traditional forms of Native self–government.

Many of the workshop participants were non–Native, and Sinclair encouraged the group to inform and educate themselves about issues regarding Natives and Native self–government, and thus increase public awareness about those issues.

A number of other topics were discussed, including the situation of the Lubicon Lake Indian Band, and the effects of forestry development in northern Alberta upon aboriginal people.

Earlier in the Third World Film Festival, Friends of First Nations gave a presentation detailing some of the group's specific objectives. These include lobbying governments to negotiate respectfully and honestly with Aboriginal peoples, and acting as a linking group between the Native and non–Native communities by promoting crosscultural understanding, mutual respect, and spiritual and enviornmental partnership.

The organization is planning a number of activities in the upcoming months, including a video/guest speaker series, workshops on Aboriginal matters, and educational field trips and retreats. For further information on Friends of First Nations, call (403) 435-8142 or (403) 424-0915, in Edmonton.

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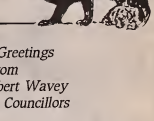

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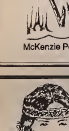

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PEOPLE IN THE NEWS

FIRST FEMALE JUDGE APPOINTED

The country's first female Native judge has become a new positive role model for Aboriginal children in Canada.

Terry Vyse, a full–blooded Mohawk was recently named to the bench of the provincial division of the Ontario court.

Vyse has been practicing law fornearly 12 years in St. Catherines, Ontario, and welcomes the opportunity to set an example for Native children. She told the Canadian Press that she "saw the opportunity to open this door and let other Native young people see that it is open. You can walk this way."

At age 38, Vyse has been one of approximately 160 Native lawyers in the country. She has now become the fourth Aboriginal judge in Canada and the first in Ontario.

•••••

ACTOR NOMINATED FOR ACADEMY AWARD

Graham Greene has been nominated for an Academy Award for his superb portrayal of Kicking Bird, the Holy Man of the Sioux Tribe in Kevin Costner's film, *Dances with Wolves*.

Greene is a full–blooded Oneida from the Six Nations Reserve in Ontario.

The film has also been nominated for best picture of the year, best actor (Kevin Costner), and best director (Kevin Costner).

•••••

BOXER DEFENDS CHAMPIONSHIP

Pro–boxer Danny Stonewalker continues his reign as Canada's light heavyweight champion. The Hobbema athlete recently defended his title successfully against Terry Jesmer of Winnipeg.

Jesmer was no match whatsoever for Stonewalker who knocked his opponent down three times for a technical knock–out in the second round.

Stonewalker has won 17 bouts, lost five and tied in 1 during his professional career.

On the same card Edmonton's Harpal Talhan was booed by the crowd but unanimously judged as the victor while defending his lightweight title.

The main event saw Edmonton's Scotty Olson defend his flyweight title and record his eleventh consecutive knock–out against Luis Rubio of Mexico. The knock–out punch came in the seventh round.

•••••

HARPER CONSIDERS THE FEDERAL ARENA

Elijah Harper may be entering federal politics in the not too distant future. The MLA from Rupertsland, Manitoba who brought Aboriginal rights to the attention of all Canadians when he said 'no!' to the Meech Lake Accord is "thinking it over."

Harper told the media that "because of my actions this past summer, I feel a sense of obligation to promote the unity of Aboriginal people and provide more information about land claims and Native self–government."

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National Farmers Union and Natives Share Common Goals

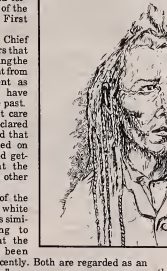
by Brian Savage

At its annual convention held in Edmonton recently, the National Farmers Union heard from George Watts, Chief of the Nuu–Chaa–Nulth Tribal Council in Port Alberni, B.C. and former president of the Assembly of First Nations.

The Native Chief told the farmers that they are receiving the same treatment from the government as Native people have suffered in the past.

"People don't care about you," declared Watt, who said that society is based on selfishness and getting ahead at the expense of the other person.

The plight of the Native in a white man's society is similar, according to Watt, to what the farmer has been undergoing recently. Both are regarded as an "inconvenience."



"Now they're doing the same thing to you; you're a minority in this country and they're going to push down on you and they don't care."

Watt asserted that Natives and farmers are similar in their connection to the land and farmers should not worry about Native land claims because there is so much Crown land available.

However, warned Watts, there are still those "who have to be convinced to change their attitudes about the land; we have to be more concerned about the quality of life... sometimes less is more."

Besides stewardship of the land, Watts drew another parallel between farmers and Natives in their value of the family unit.

"The stronger the family unit, the better people are able to deal with social problems."

As far as the land claims issue, Watts declared that Natives "are not interested in removing third parties, like farmers, from those lands," and called for "intelligent" discussions to ensure that "we won't be in conflict with each other."

At the same time, Watts called for more consideration of what the future holds, especially with all the crises going on at this time.

"We've always been fed the notion that once our resources are used up, we can just move along and conquer someplace else for its resources. Well there's no place left to conquer. We have to live where we are now, and start to think about what kind of place we want for our grandchildren to live in."

Watts also warned that an alliance between farmers and Natives will draw concern from those who wish to keep them apart.

Watts said that "myths" are used to keep people separate in Canada and that "We have to recognize that ordinary Canadians have much in common with each other. We have to start talking to each other instead of just talking about each other. Once we start communicating, we can start to recognize the forces that push us down and hold us down."

The NFU officially adopted a resolution calling for the Native land claims to be settled as soon as possible and that the NFU officially support Natives in their struggle with the government.

Watts received a standing ovation from the farmers.

In a press release, the NFU also resolved to "provide a forum for discussion between Natives and farmers to create understanding and solidarity over land claim issues."

Stewart Thiessen, Executive Secretary of the NFU, told *Alberta Native News* that this year's theme at its convention "sustaining land, empowering people," was "quite in keeping with what Native people are trying to do."

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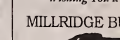

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CENSUS OF CANADIAN NATIVES

by Jeff Morrow

Keeping tabs on Canada's Aboriginal people is no easy task for the federal government here.

Census officials want to overcome the problems they faced in the last population poll five years ago. The federal government wants Native people to "stand up and be counted." And it will be coming to their homes to make sure they do.

For the upcoming 1991 census, Statistics Canada officials will be visiting Indian reserves for one-on-one interviews.

"This is truly a mammoth undertaking," said Statistics Canada Native liaison Carole Lavallee. "But we don't want a repeat of the 1986 census."

Lavallee, who manages the Native Indian Communications program (NICP) for the prairie provinces division of Statistics Canada, said the federal government is striving to made some inroads with Native communities. The last survey of Canada's Native population didn't go as planned. More than 136 Indian bands across Canada refused to participate in the 1986 census, including nine in Alberta.

Lavallee, who's been working for Statistics Canada for one year, said the federal government just didn't prepare well enough in advance for the 1986 Native count. "We've had 15 months this time. We had only five months before," she said.

There will be 45,000 temporary workers taking roll when the census kicks off June 4. Lavallee said many will be venturing to homes on the reserve to talk with family members. There were 711,785 Natives counted in the 1986 census. Alberta-based census takers counted 103,930 Natives in the province.

There are six staff workers in the NICP operating out of each of the prairie provinces. Lavallee, originally from the Cowessess Indian Reserve in southern Saskatchewan, said Indian groups will be better served with a complete tabulation of Native people.

The census is used, in part, to help determine needs in the areas of education, housing and social services.

At the Statistics Canada open house in Edmonton, Lavallee stressed the importance of taking a proper head count of Canada's western Natives. She noted that this is an historical era for Native rights issues.

"The purpose of the program is to achieve an accurate count which will assist Native Indian peoples and their organizations in their objectives.... self government, land claims and basic treaty obligations such as health care, education and housing," she said.

The remote northern Native communities won't be forgotten either, said assistant chief statistician Guy Labossiere. He said census takers will be heading up to the northern part of the province in March before seasonal hunters leave for their summer traplines.

Although residents of the remote areas comprise only 2 percent of the Canadian population, Labossiere said there will be a special emphasis on getting them counted. "The census depends on the co-operation and goodwill of every resident," he said.

The Canadian census will be conducted in 28 languages, including Cree, and will be presented in two questionnaires. The first involves questions pertaining to the demographic location and housing. The other contains questions about education, ethnicity, employment, Aboriginal status and disability.

Siksika First Nation Signs Agreement

The Siksika First Nation near Calgary celebrated the signing of a framework agreement to begin Indian government negotiations with the Government of Canada.

The agreement describes the framework for the negotiations which will follow. It is a joint expression of the willingness to begin detailed negotiations on a new Indian government arrangement for the Siksika Nation.

The signing of this framework agreement is the result of 16 months of community consultations and participation.

The first year of negotiations will focus on matters related to the institutions and procedures of Siksika Indian government, its legal status and capacity, financial powers, land title and management, local trade and commerce, election procedures, membership rules, social services, education, implementation planning and financial arrangements.

The goal of subsequent negotiations will be to develop collaboratively an Act of the Federal Parliament to move the Siksika First Nation out of the **Indian Act** with the authorities necessary to govern effectively. It is expected that Indian government will also enhance the Band's economic development prospects.

The federal government views the Indian government negotiation agreement as a step toward the establishment of a new relationship between Aboriginal peoples and Canada within the framework of the Canadian Constitution.

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ENVIRONMENT

Protecting Mother Earth

OIL FIRES IN PERSIAN GULF SPEWING CLOUDS OF SMOKE

by Dale Stelter

Although the Persian Gulf war is over, the environmental costs continue to escalate. For example, it is estimated that burning Kuwaiti oil wells are spewing 15,000 tonnes of smoke into the air per day. Observers say that this is the largest human-made air pollution problem in history.

According to Knight-Ridder Newspapers, United States military sources estimated that at one point 517 oil wells—or 72% of all operating wells in the area—had been set afire by the Iraqis. There are 363 operating oil wells, in seven fields, within Kuwait. There are another 30 operating wells in two fields in an area known as "the neutral zone", between Kuwait and Saudi Arabia.

Scientists expect that the smoke from the fires will be propelled in an easterly direction by prevailing winds, and will be carried over the Persian Gulf and then across Iran, Afghanistan, Pakistan, and northern India. The pollutants in the smoke include nitrous oxide, sulphur dioxide, carbon monoxide and polyaromatic hydrocarbons.

It is feared that the sooty smoke will fall as acidic "black rain", damaging crops, tainting water supplies, and leading to a buildup of chemicals in livestock that consume contaminated water and grass. As well, some scientists are warning that the clouds of smoke will screen out the sun's rays, cooling large areas. An enviromentalist has indicated that this cooling could harm agricultural activities from the Persian Gulf to India. As well, he said, the cooling could reduce the amount of rain that falls during the monsoons which supply a significant amount of water to India. Already, the island nation of Bahrain, 350 kilometeres south of Kuwait, has been blanketed by a thick haze. According to Knight–Ridder Newspapers, a professor of atmospheric chemistry has stated that if the smoke rose approximately eight to ten kilometres into the atmosphere, it could then spread over the Northern Hemisphere, reducing temperatures as it travels. Some analysts, however, have expressed doubts that the smoke will rise that high.

In general, the severity of the damage caused by the smoke clouds depends upon the length of time that the oil wells continue to burn. However, industry experts indicate that there is no way to predict how long the burning will continue, as extinguishing oil well fires is a very complex procedure. In addition, fire–fighting efforts may be hindered by a shortage of water in the area.

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ACID RAIN POSES HEALTH THREAT

by Dale Stelter

According to a recent Canada–Ontario study, levels of acid rain–causing pollution are still high enough to affect human health in eastern Canada, and to harm the area's forests. These dangers remain despite the fact that major progress has been made in reducing the pollution.

The study summarized research from the past five years, and indicated that some Ontario lakes that were severely damaged by acid rain are beginning to recover to the point where lake trout are thriving.

However, the study says, a growing body of evidence shows that acid emissions pose a threat to public health, as they cause minute particles of sulphuric acid to form in the air. This problem has only been recently recognized.

One of the authors of the report told the Canadian Press that "We've identified a new component to that pollution which is air–borne acidity," and "We're talking about the dry component of acid rain. On a hot day, these pollutants are up there all the time. The acid would be located on very fine particles and these particles would enter the lung."

Scientists have discovered that on days with higher air pollution, an increased number of people go to hospitals because of breathing problems. The Canada–Ontario report suggests that the main cause of this is probably sulphuric acid.

According to the Canadian Press, one recent study discovered measurable levels of sulphuric acid in the air at a children's summer camp in southern Ontario. The camp is situated far from any local pollution sources.

Reports have indicated that acid rain–causing pollutants can be transported thousands of kilometres by prevailing winds. As well, it has been estimated that over 80% of the Canadian population lives in areas with high acid rain–related pollution levels.

The Canada–Ontario report also indicated that the decline of eastern Canadian maple forests is more severe and extensive than in the past, with acid rain believed to be a factor. Approximately 55 percent of eastern Canada's forests receive acid rain, and in some areas of Ontario and Quebec, the growth rates of certain tree species have decreased by more than half.

Acid rain is caused when sulphur dioxide (SO_2) and nitrogen oxide (NO_x) are released into the air from coal–fired power generating stations, pulp mills, ore smelters, steel mills, chemical factories, and the exhaust pipes of cars, trucks, busses and other transport vehicles. Upon reaching the atmosphere, these gases are transformed into sulfate and nitrate particles. When the particles combine with water vapour, mild sulfuric acid or nitric acid is formed, and this then falls as acid–contaminated rain.

It has been estimated that due to acid rain, at least 14,000 Canadian lakes have at some time been acidified to the point that they were or are biologically dead. Another 150,000 lakes have undergone at least some damage.

It is hoped that the United States' new Clean Air Act will help curb the problem, as more than half of the acid rain that falls in eastern Canada originates in the U.S. Previously, the Reagan administation had consistently ignored the acid rain issue, or deferred action pending further research. The Canadian government did not impose any restrictions on Canadian sources of acid rain until 1985.

Special waste management is a matter of urgency, not wait and see.

As more and more Albertans look for safe ways to dispose of hazardous waste, the Alberta Special Waste Treatment Centre finds itself hard-pressed to meet demand. So much so, that the operator of the Centre, Chem-Security (Alberta) Ltd., has proposed the expansion of its Swan Hills facility as a matter of immediate importance.

In making the proposal, Chem-Security points out that:

- Environmental regulations requiring proper waste treatment are now in place and will inevitably result in more waste flow and a greater demand on the treatment centre;
- Individuals and communities are demanding more access to specialized treatment — thereby increasing domestic and small business waste streams;
- Business and industry continue to identify new waste streams requiring special treatment;
- Despite Alberta's success in waste reduction, re-use, recycling and recovery, these practices will never completely eliminate the need for a comprehensive special waste treatment facility.

For these reasons, expansion is considered a necessity. It will not proceed, however, without the input of Albertans.

Open Meeting

During April and May, you are invited to attend an Environmental Impact Assessment Information Exchange on the proposed expansion to the Swan Hills Treatment Centre. The date, time and location of the meeting in your community later this spring will be announced in this newspaper.

To provide background information prior to the information session, the draft Environmental Impact Assessment document will be available for your review at the central library in your community.

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PROFILE: The Western Canadian Wilderness Committee

by Michael Mabbot

The Western Canadian Wilderness Committee (WCWC) was formed in the summer of 1980 by Paul George and Richard Krieger who had travelled extensively in the South Moresby area of the Queen Charlotte Islands several summers before. Both felt that the existing wilderness conservation groups were not gathering enough support for preservation of wilderness areas, especially South Moresby.

Just prior to founding the committee, they designed and produced for the Island's Protection Society a comprehensive black and white glossy brochure on South Moresby, featuring pictures of the area in its natural state and pictures of nearby clear cut logging. The unique feature of the brochure was a perforated tear-off form asking for donations and letters of support. The response was so overwhelming that Richard thought that the same idea could be applied 12 times over in a calendar which featured threatened wilderness areas.

Thus was born the Western Canada Endangered Wilderness Calendar. At the time there was no Canadian competition and the closest thing to it, the Sierra Club Calendars, featured almost exclusively photos of places in the U.S. that were already protected. Furthermore, very little of the profits from the sale of the Sierra Club calendars in Canada filtered back to the club's Canadian affiliate. WCWC believed that Canada could support its own wilderness publications and the profits should remain here to further much-needed Canadian conservation work.

On a shoestring budget, the committee printed 10,000 calendars in late fall of 1980 and with the help of the 12 different environmental organizations that had "sponsored" the areas featured in the calendar the committee was able to make a very modest profit of a few hundred dollars.

From the start the directors of WCWC believed that the reason that there was little progress on wilderness preservation was because the vast majority of Canadians did not even know the names of the proposed wilderness areas let alone appreciate the unique features that made them so special and worthy of preservation. The Wilderness Committee felt that it must take the lead; conduct the needed research on wilderness areas and most importantly, put what was already known about the most threatened areas into the mainstream consciousness of the average Canadian.

The committee produced its first book, ***Meares Island—Protecting a Natural Paradise*** in a nine-week blitz of activity during the long hot summer of 1985. It was an immediate success and is currently in its second printing. The committee's second book, ***Hiking Guide to the Big Trees of Southwestern British Columbia*** by Randy Stoltmann, came out in late Spring 1987. In April 1989, WCWC published ***Rediscovery, Ancient Pathways—New Directions, a Native Approach.***

On top of the above mentioned publications WCWC has come out with numerous other books, including its most recent ***Beyond; the Gate—Artist's Journey to Save the Tsitika Valley and Robson Bight.***

The committee's involvement in the Tsitika Valley logging dispute has been instrumental in terms of their assisting the Native bands in the area in an attempt to stop the logging company MacMillan Bloedel from clear cutting land which the Native bands in the area claim as their traditional territory.

From its humble beginnings WCWC has grown to now have a membership of over 21,000. The committee believes that the "battle has just begun" and they are continually expanding to "meet the challenge and reach its goals during this decade... Our wilderness will either be formally protected or it will be developed by industry and gone forever."

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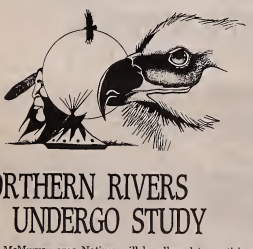

NORTHERN RIVERS TO UNDERGO STUDY

Fort McMurray area Natives will be allowed to participate in an environmental impact study on the Athabasca Al-Pac pulp mill, says Provincial Environment Minister Ralph Klein. The study, to be carried out jointly by the federal and provincial governments, will examine the Al-Pac mill's effects on the Peace, Athabasca, and Slave Rivers.

Klein met with Fort McMurray area Native representatives Monday, February 11 and pledged that Treaty 8 Natives would be represented in the coming environmental impact study.

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ENVIRONMENT MINISTERS WANT CHANGES IN PROPOSED FEDERAL LAW

by Ryan Edwards

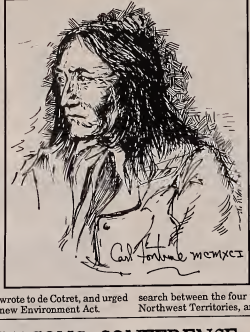
The environment ministers from the four western Canadian provinces have asked the federal government to alter its proposed environmental law.

The western ministers wish to have more control in assessing the environmental impact of major development projects within their respective provinces. The ministers want federal environment minister Robert de Cotret to accept amendments proposed last November by the Canadian Council of Ministers of the Environment.

According to the Canadian Press, Saskatchewan's Environment Minister, Grant Hodgins, said that the western ministers wrote to de Cotret, and urged him to amend the new Environment Act.

Hodgins told the Canadian Press that "I think the business community... are just waiting for politicians across this country to get some clear, concise rules that they can apply to their projects." Federal environmental legislation has become a controversial issue in western Canada, and has been a factor in disputes surrounding the Rafferty–Alameda dam project in southern Saskatchewan, and the Oldman River dam project in southern Alberta. It has also been cited as a factor which threatened to delay pulp mill projects in northern Alberta.

The western environment ministers have also signed an accord to co-ordinate environmental standards, policies, and research between the four western provinces, the Northwest Territories, and Yukon Territory.



FIRST NATIONS CONFERENCE LOOKS AT SELF-GOVERNMENT

by Brian Savage

"We should establish our own commission on Native issues," declared Manitoba MLA Elijah Harper, who called for Natives to go forward with their own plans for self-government instead of waiting for the federal government to act.

Harper, speaking at the one-day conference on self–government held in Morley, urged that such a Native commmission be organized quickly while support for Native issues remains high among non–Aboriginal people, and that the commission "not go just into reserves, but also into urban areas, and talk not just to Native people but also non–Aboriginal people."

A resolution to draw up such a Native commission to study self–government was passed by the delegates. The one–day conference which featured a variety of topics such as "What is self–government", "Inter–governmental relationships", and the "Economic development for First Nations," also heard from a wide range of speakers including Ovide Mercredi, Manitoba Vice–Chief of the Assembly of First Nations who replaced George Erasmus who was ill.

Mercredi stated that he desired Natives to stay within Canada, "to become part of Canada, not on the basis of contingent rights but on the basis of our inherent rights."

Other speakers included lawyer James O'Reilly, Regena Crowchild, President of the Indian Association of Alberta, John Bud Morris, Executive Director of the Kahnawake Mohawk Council, George Callion, Walter Rudnicki, a former policy advisor in Indian Affairs during David Crosbie's term as minister of that portfolio, and Harold Millican from the Calgary Chamber of Commerce.

Millican and Rudnicki expressed the opposing views on what course Natives should take. Millican advocated greater economic roles for Natives while Rudnicki declared that Natives needed control of their land and resources before embarking on any economic initiatives. Rudnicki observed that "the system is corrupt and generates corruption." He noted that with Native self-government "there will be corruption but at least it will be their corruption, not externally imposed."

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ENVIRONMENTAL DIGEST

by Dale Stelter

OXYGEN BOOTHS TO BE SET UP IN MEXICO CITY

The Mexican Ecologist Movement will soon install ten oxygen booths in downtown Mexico City. For the price of about $1.70 U.S., people will get approximately 90 seconds worth of oxygen.

The idea has the support of many residents of Mexico City, which is suffering through a record smog season. The city's smog is widely recognized as the worst in the world, and is always more severe during the winter. During that time, cooler temperatures trap ozone, carbon monoxide, and other contaminants in the valley in which the city is located.

This winter, however, the smog began earlier than has been usual, and has seemed to be much worse.

•••••

RAINFOREST DESTRUCTION IS ESCALATING

According to recent estimates, the worldwide rate of tropical rainforest destruction is now 17 million hectares per year, up from the previous estimate of 11 million hectares. As the forests disappear, large numbers of indigenous peoples are displaced, and animal and plant species become extinct at an alarming rate.

In Indonesia alone, 1.2 million hectares of rainforest are lost per year. That country contains 10% of the world's rainforests, or about 173 million hectares, but supplies 40% of the world's demand for tropical hardwood.

As well, at least 93% of the forests of the island of Madagascar have been cut down. It is estimated that of the 12,000 plant species and 190,000 animal species found on Madagascar a century ago, half have either disappeared or are on the verge of extinction. As many as 60% of those original species were found nowhere else on earth.

•••••

PULP AND PAPER COMPANIES GET TWO MORE YEARS TO CURB POLLUTION

The federal government has extended by two years the deadline for pulp and paper companies in Canada to conform to new environmental regulations that would curb pollution. The deadline is now the end of 1995.

The new regulation will be proclaimed into law later this year. The Canadian Press has reported that the intent of the regulations is to remove all toxic compounds and suspended solids from pulp mill effluents.

According to the Canadian Press, Benoit Bouchard, federal Industry Minister, told about 2,000 people at the annual meeting of the Canadian Pulp and Paper Association that the government is attempting "to strike a balance between environmental requirements and the need to maintain profitable enterprises."

It is estimated that between 1990 and 1995, the pulp and paper industry will invest $5 billion for pollution control equipment. This does not include the cost of new de-inking plants.

•••••

Did You Know?

- Each year, the area logged in Canada exceeds the area replanted by 100,000 hectares.
- Each year, only 1% of the water in the Great Lakes flows out of the Lakes basin via the St. Lawrence River. This means that most of the pollutants put into the Great Lakes stay there.
- Approximately 1,000 industrial and commercial chemicals have been identified in the Great Lakes.
- Every year, the average North American car produces its own weight—about two tonnes— or more in carbon.
- It has been estimated that one gallon (approximately 4.5 litres) of gasoline can contaminate 750,000 gallons (over 3.3 million litres) of drinking water.

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ALPAC COULD RECEIVE BILLIONS IN GIVEAWAY–New Democrat

by Dale Stelter

According to John McInnis, environment critic for the Alberta New Democrats, Alberta–Pacific Forest Industries Ltd. (Alpac) is in the position to be the recipient of a multi–billion dollar bargain by the Alberta government.

In fact, McInnis indicated, if the provincial government agrees to proposed terms for the Forest Management Agreement (FMA) with Alpac, the company could benefit by more than seven billion dollars.

The FMA would apply to Alpac's controversial $1.6 billion pulp mill project, which was approved by the Alberta government in December of last year. The pulp mill is to be built near the town of Athabasca, in northern Alberta.

"Alpac will be receiving a $7.1 billion bargain when the stumpage rates they will be paying for timber are compared with salvage rates anyone else would have to pay for the same trees," McInnis stated.

"The province is handing over exclusive control of an area of Alberta the size of the entire province of New Brunswick and will receive only $1.1 billion for the trees cut over the next 90 years."

However, McInnis stated, an intercepted Alberta government document shows that the replacement value of the timber is approximately $8.2 billion.

In making the calculations, McInnis used sources such as the Forest Statistics Section of Alberta Forestry, Lands and Wildlife, other forest management agreements, and Alpac's environmental impact assessment.

McInnis also pointed out that FMAs are valuable property for forest companies, since they can be used as collateral with banks in seeking loans. "We need to stop the practice of signing FMAs, especially with the government showing itself to be such an incompetent negotiator in getting a fair deal for the province. It would make far more sense to have a process of public tendering by companies seeking timber for their operations." McInnis suggested that, if given the chance, Albertans would put a halt to provincial government policies such as those that would allow the multi–billion dollar bargain for Alpac. He then asked "Is it any wonder the Tories have resisted every serious attempt at opening forestry policy for public involvement and debate?"

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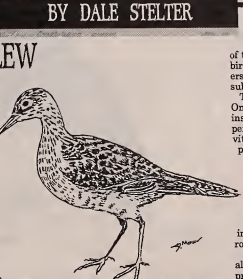
ENDANGERED WILDLIFE

BY DALE STELTER

THE ESKIMO CURLEW

One hundred and fifty years ago, the Eskimo curlew—or the swiftwing, as the Nascopie Indians called the species—was among the most numerous birds in North America. In fact, these small shore or wading birds, which have long necks and long down-curving beaks, flew in such huge flocks that observers were reminded of the great numbers of passenger pigeons that once inhabited the continent.



Unlike the passenger pigeon, the swiftwing has not completely disappeared, although sightings are extremely rare. According to recent estimates, there may be a worldwide population of between 40 and 50 individuals—barely enough to hold out anything but a faint hope for the continuance of the swiftwing as a viable species.

When they were abundant, the birds nested in the northern and western portions of the Northwest Territories. After nesting, they would fly eastward to Labrador and Newfoundland, and then embark on a phenomenal migration, eventually heading out over the Atlantic Ocean and ending up at their wintering grounds in Uruguay and Argentina. On their northward migration, the swiftwings would cross the Gulf of Mexico and land in Texas, and then move up across the Great Plains.

However, as with so many other species of wildlife, the settlement of North America by the Europeans signalled disaster for the swiftwing, and by the 1700s the slaughter was underway. The flocks that once numbered in the thousands steadily dwindled, until by 1900, the species was on the verge of extinction. Apparently, as the swiftwings were killed, other birds would be reluctant to leave their now-dead comrades, and would circle the site at close range and become a prime target for the gun-wielders below.

The swiftwings were killed mainly for food and sport, as the birds were considered a delicacy in the best restaurants in Buenos Aries, and a favoured fall quarry in Labrador. At other times, the birds were used for such purposes as providing cheap food for pigs. Then, when the numbers of the passenger pigeon—the staple of the wild bird market—began to seriously decline, hunters turned their attention to the swiftwing as a substitute.

The slaughter was not without a cruel irony. One of the preferred foods of the swiftwing is insects, including grasshoppers and grasshopper eggs. Thus, the birds actually provided a vital service to farmers as they crossed the plains, especially during grasshopper infestations.

However, this did not deter the hunters and sportsmen, who would often fill wagons with swiftwing corpses. During spring migration, the swiftwings were shipped by rail to eastern markets, packed 300 birds to a barrel. Alternatively, the hunters would heap the corpses into great piles on the land, and leave them to rot.

The carnage took its inevitable toll, and although the swiftwing eventually came under protection, it was once thought to be extinct. However, a single bird was killed in Labrador in 1932, and then, between 1945 and 1985, approximately 25 probable sighting were reported, mainly involving single birds or groups of two to four. The most notable exception was a flock of 23 individuals sighted in May of 1981, on an island in Galveston Bay, Texas, by a member of the National Audubon Society and a member of the United States Fish and Wildlife Service.

The fact remains, however, that the swiftwing remains extremely rare throughout its former range, and the odds of seeing the once abundant bird are, in the words of one author, "extremely remote."

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■ It is common practice to participate in the sweat lodge ceremony with elders from the community. ■ This allows a chance to air feelings and come into closer contact with those around, while seeking solutions to today's problems. ■ The ceremony provides a feeling of self-worth and allows the individual a chance to participate and share with others. ■ Relaxation and a sense of fulfillment are felt upon leaving the lodge. ■ The ceremony is practiced by many on a weekly basis—but even occasional visitors may benefit from the sweat lodge. ■ The lodge is frequented by religious and community leaders, thus providing an ideal location to meet and become involved in community matters.

OTTAWA WANTS CONTROL OF NATIVE ARTIFACTS

by Brian Savage

The Archeological Heritage Protection Act, recently unveiled by federal Minister of Communications, Marcel Masse, gives control of historical Native sites to the Department of Indian Affairs.

The Bill proposes a permit system to control and regulate all archeological activity in the country, as well as keeping a record of all artifacts uncovered and a trace on what artifacts and rarities are exported.

Many archeological groups and organizations have supported the bill which defines federal ownership of historical antiquities, extends official protection to such things as shipwrecks and demands archeological studies in historic areas (a clause that might have some impact on the Oldman River dam project). Many Native groups, however, including the Assembly of First Nations have gone on record with their concern that the bill sanctions "grave robbing," according to Alberta Vice Chief of the Assembly of First Nations Lawrence Courtoreille.

Courtoreille was quoted in the *Edmonton Journal* as saying that this proposal as it now stood gave all "the authority (to) the federal government, all they (archeologists) have to do is deal with the federal government."

Continued opposite

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NATIVE ARTIFACTS Continued

Courtoreille expressed the concern that other Natives have of the possible misuse of Native artifacts, and the wish that Natives have for ownership and control of their past.

Masse, after meeting in Ottawa with the main groups in the legislation, Natives and archeologists, declared that individual Native bands instead of the Minister of Indian Affairs may be given jurisdiction over artifacts and historic sites.

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CATHOLIC ORDERS TO DISCUSS ABUSE

by Nick Michaels

Claims of sexual and cultural abuse will be the focus of an upcoming meeting which will be attended by representatives of 25 Roman Catholic religious orders.

The focus of the conference will be to discuss the church's response to Native calls for a national inquiry into residential schools.

Rev. Father Jim Weisgerber is the conference organizer. Participants at the Saskatoon meeting will include orders which taught in Alberta at Indian residential schools, the Oblates of Mary Immaculate, the Jesuits, the Grey Nuns, the Sisters of St. Joseph, the Oblate sisters, the Sisters of Assumption, and the Sisters of Providence.

Observers have also been invited from the Anglican, Presbyterian, and United Churches, which ran schools in Alberta.

A number of Natives have been invited to participate in the meeting. Weisgerber told the media that he did not know if all of the orders would support one response to the issue.

B.C. BISHOP CHARGED

A Bishop from the Roman Catholic Church has been charged with six sex offences allegedly occuring while he was headmaster of an Indian Residential school in B.C.

Bishop Hubert Patrick O'Conner was principal of St. Joseph's Residential School near Williams Lake, North of Vancouver in the mid–1960s.

He has been charged with three counts of indecent assault, two of sexual intercourse without consent and one of gross indecency.

O'Conner maintains his innocence of these charges.

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no return
for
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come now
my
child
sleep
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beside
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—joseph a. dandurand

Rev. Armand Beaupre has been sentenced to 15 months' custody in a program for sex–offenders.

The priest was convicted of indecent assault and gross indecency against a Native youth at the rectory on the Cold Lake Indian reserve between the years 1976 to 1983.

In passing the sentence Court of Queen's Bench W. Gallant said, "It's clear at the relevant time, this young man had looked to Father Beaupre for friendship, support, refuge and guidance... The breach of his position of trust as a community spiritual leader calls out for denunciation."

The judge indicated that following the term of custody, Beaupre will serve three years probation. He recommended that the priest take a counselling program at that time.

Gallant also requested a letter from the Roman Catholic Archbishop in Edmonton and the Bishop of St. Paul guaranteeing that the priest would not be allowed to work with children or adolescents without adult supervision.

"In this tragic case, the primary sentencing factors must be repudiation and the need to protect adolescents through deterrence," said Gallant.

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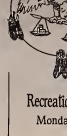
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TASK FORCE ADDRESSES NATIVE ISSUES

by Jeff Morrow

Suddenly, in the far corner, tables are overturned and half-empty beer glasses go crashing to the dirty tile below. It's a fight. A crowd quickly gathers and within seconds the battle is ended as the two bloodied brawlers are whisked out the side door by management. Standard procedure at many of Edmonton's downtown taverns.

Sometimes it's not "so messy," one customer explained as she swayed back to her bar stool. Sometimes it's worse; a lot worse.

In 1989 Edmonton ranked as Canada's top killing grounds. And last year, the city's police chief declared that Edmonton hit a new high in the overall crime rate. The blame centered on Natives coming to the city from their northern Alberta reserves. The district pegged as Edmonton's most violent: "The drag."

In recent years, Edmonton's so-called inner city has taken on what many of the city's policy makers believe to be a life form of its own, far out of touch with the rest of society; but one that remains a distinct threat.

In 1989, inner-city police investigations included four homicides, 71 sexual assaults, 61 assaults with a weapon causing injury, 14 assaults and 137 robberies. In 1990 Edmonton had 27 murders; giving Alberta's capital city the dubious honour as the murder capital of Canada.

The city of more than 600,000 has long been sited as a prime metropolitan attraction for Native Canadians in search of employment. But since the Alberta oil boom of the late 70s came crashing to a disastrous halt in 1982, the uneducated and unskilled Native population needed the security of the city even more.

Early last year the Edmonton Police commission sponsored a task force to determine the root causes of crime and violence affecting the downtown core. Natives were the target of the investigation.

Edmonton Police commissioner Wayne Drewry set up a committee of provincial government officials, social service directors and members from local Native organizations to come up with some solutions to the festering crime rate.

They've come up with some recommendations that impressed some, but piqued the anger of others close to the action—especially the director of an inner-city room house who claims he's been seeking municipal action the past three years.

Paul Neville, the greying grandfather of Edmonton's predominantly Native Urban Manor boarding house, has his doubts about the report's validity. He wonders aloud why he wasn't even asked for his views.

"We're part of the inner city core, and we weren't even involved in that (task force study). I'm kind of teed off too. We should have been consulted," he said. "We deal with the Natives".

Other inner city agencies were active participants in the study. But Neville notes that Natives using the social service groups are already making the first step at seeking help.

But what about those who aren't trying to pull themselves off Edmonton streets, or who can't find the help they need? "We're seeing an increase in violence," Neville said. "When they're involved in it out on the streets, they bring it back inside to where they live."

He said the violence has gotten out of hand, and finds it ironic that the city of Edmonton has not put more money toward housing and health care in an effort to correct some of its own social problems.

Urban Manor, which is funded by the province, has never gotten financial backing from the city, Neville said. "They (city officials) have never even come to pay us a visit."

The task force list of 16 recommendations is just another "band aid" solution, Neville added.

But it's an admirable solution, says Allen Bensen, program director of Native Counselling Services of Alberta. And after years of enduring

Continued on Page 31

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CAROLE CORCORAN INTERVIEW by Brian Savage

Since its creation by Prime Minister Mulroney, the Citizen's Forum has been heavily criticized.

What is indisputable however, is the speed at which the Forum's 12 commissioners have moved about the country hearing complaints from nearly every segment of Canadian society, a pace necessitated by the summer deadline for handing in their report to the government.

But the airing of grievances is one of the things that has attracted Carole Corcoran to the Forum.

A single mother who put herself through law school, Corcoran has found the Forum hearings "very, very interesting... one of the things it has reinforced in me is the belief I have that there is a need of establishing some means of hearing people's grievances listened to effectively— that really became apparent to me when we were in Pincher Creek with members of the Peigan Band and people of Pincher Creek, really seeing the frustration of a long series of years of tension between the two communities and the need to get the communities, in some sense, to be able to talk about resolving them— because if they don't they're only going to get worse."

Corcoran concedes that the Forum has no mechanism in place to facilitate the understanding she hopes will occur.

"There is a chance that we could widen the gap of misunderstanding and actually increase the level of frustration that's out there," but a "responsive mechanism" must be found "to make this consultative process ongoing."

The consultative process that Corcoran talks about involves regional commissioners and staff moderators who must listen to as many different groups as possible as they discuss their problems and concerns.

When asked about her feelings about being the only Native woman on the forum, Corcoran replied that "The implication is that because I'm the only Native person on the Forum I've become the representative for all the Native issues across the country... Now that's not true."

"I wasn't picked because I'm a member of any political group, Aboriginal or non-Aboriginal. The fact remains I am the only Aboriginal on the group and part of our mandate says that we're to address some of our discussions about the role and relationship of Aboriginal and non-Aboriginal people. So basically my interest is in seeing that that's built into the structure, so it's not just me encouraging dialogue about these issues, it's all the 12 commissioners.

"One of the things that I'm much more sensitive to is the government's commitment to Aboriginal people on specific issues *vis a vis* the role of the Forum as well. One is not meant to eclipse the other, or marginalize it or replace it; I brought that up with the commissioners at our first meeting, that I would not be there if that was the case, and all the

Continued Opposite

SPICER COMMISSION UNDER FIRE

by Nick Michaels

Controversy has engulfed Canada's Spicer Commission amidst charges of overspending, overcharging, lack of effectiveness, poor management and faked responses.

Quebec commissioner Robert Normand accused some of his colleagues of overcharging for their work on the Citizens Forum on Canada's Future. Normand told *Le Soleil* that some commissioners are charging the Forum up to $600 per day for a full 30 days per month. He believes five or six days a month would be more appropriate.

Normand also claimed that the discussion groups have been only marginally useful to date, despite the spending of $19 million in just over five months.

Normand was met with angry retorts from a number of the commissioners who were "insulted" by the "despicable" suggestion that they were milking the system. Commission Chairman Keith Spicer has also been under fire recently for his comments on the CBC program *The Journal*, where he said "I'm a Canadian... I'm totally indifferent as to whether we have a federal, a co-federal or sovereignty-association regime."

An irate deputy Liberal leader Sheila Copps questioned the effectiveness of a chairman "who doesn't understand the difference between federalism and sovereignty association" to a commission "which is costing taxpayers $5,000 an hour."

Spicer is now indicating that the total cost of the Forum will approximate $27 million which will make it the most expensive federal commission ever.

The Citizens Forum has also been accused of faking telephone calls to make itself look good when television crews are on the premises. CBC-TV's *The National* reported that commission staff phoned the hot line operators themselves to create an illusion of effectivess. The CBC also reported that the commission has run out of money for information kits for people interested in participating in the discussion groups.

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CAROLE CORCORAN Continued

commissioners agreed that this (the Forum) could not replace the government's responsibility."

Corcoran was pleased by her commissioners decision and actively encourages any Aboriginal group to get involved in the consultative process.

Corcoran is very much aware of criticism of the Forum, and responds to comments made by Elijah Harper in Pincher Creek that the Forum simply is buying time for a government that wishes to avoid dealing with Natives' demands.

"We made it clear that's not how we regard the Forum," responds Corcoran, who notes that there was consultation with many Native groups including the First Nations of B.C.

"Their feeling about the process is that in the aftermath of the summer of Oka and Meech Lake, when the Aboriginal issues really went to the top of the Canadian agenda, that this will be one way of keeping it at that level, so that the more we air some of these grievances the better chance we have of getting a good, strong response from the Canadian public to support resolution of these issues.

"The other option or consideration is whether we agreed to participate or not, the thing was going to go on.

"So long as we can use it to forward Native concerns and by keeping it at the top of the public's consciousness, by utilizing the public relations and all the rest of it, and at the same time letting the public get a better understanding of some of these issues, in the long run we may get some benefit from it that way."

However, Corcoran says publicity is no guarantee that the government will have any political enlightenment or increase the political will to actually act on aboriginal issues.

"I'm just as skeptical about the government on that as most Aboriginal people in this country are," declares the Forum commissioner.

Corcoran also responded to criticism from others such as Ethel Blondin that a Royal Commission on Native affairs would be better than the Citizens' Forum. Corcoran acknowledges that while other regions may have different views on a Royal Commission, B.C. Natives have made up their minds.

"We don't need to have the whole process studied anymore. Everybody knows what the problem is, and God knows they can't say that they don't. We don't want them spending any more money on a Royal Commission. We want them to proceed directly into substantive policy changes, to change their current approach."

The commissioners are doing "a tremendous balancing act," according to Corcoran, as they try to hear everything put before them and a crucial question for the B.C. commissioner is, "can this process really, in substance, make much of a comment on some of these very complex issues? I don't think so," declares Corcoran, who says she informed her fellow commissioners of her feelings and that they agreed with her.

"The Forum doesn't have the mandate or the capacity to address in any substantial way these issues.

"What it can do is measure and take some sense of how Canadians feel about Aboriginal issues, and reflect that back to the government.

"I must say that I've been very encouraged by what I've been hearing from people; almost without exception, and I started from the Atlantic provinces, I've heard that the government should settle these issues. They don't quite know the context of the issues, but there's a lot of empathy and a lot of sympathy for the Aboriginal people, and they would really like to see the government do the right thing."

Corcoran hopes that the government sees how people are "collectively" united on the settlement of Native issues, and the government "may be pushed to do something."

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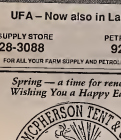

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FAMILY ISSUES

$36 MILLION SLATED FOR FAMILY VIOLENCE INITIATIVE

A major intiative has been launched to combat family violence on Indian reserves.

Direct funding of $36 million will be provided to Native communities to deal with this critical issue. It represents a more than five–fold increase over previous family violence and child sexual abuse funding on reserve, and reflects the federal government's recognition of the seriousness of the problem in Aboriginal communities.

"Family violence is one of the most devastating social problems facing our country today and is a significant threat to our quality of life," said Shirley Martin, Minister of State for Indian Affairs and Northern Development.

The Department of Indian Affairs and Northern Development and the Medical Services Branch of Health and Welfare Canada will work in partnership with Indian communities on the establishment of appropriate services and resources at the community level.

The needs of Native people will be addressed by developing a multi–faceted approach that will include:

- providing culturally appropriate prevention, intervention and treatment services to Indian families on reserve;
- providing contribution funding to allow Indian communities to examine the extent and nature of their family violence problems and to develop community solutions;
- training 2,000 existing health and social services personnel to acquire the necessary skills to deal with family violence; and
- developing a family violence prevention curriculum for possible use in federally–funded schools.

During meetings with Native groups across the country in the spring of 1990, it was noted that:

- family violence and child sexual abuse are major community problems that require community solutions and the government's financial and moral support;
- Indian communities do not see family violence as an isolated problem, but rather a symptom resulting from the loss of values, culture, traditional and spiritual ways;
- communities must be given the resources to heal themselves;
- outside intervention is not the answer;
- services must focus on the whole family and community;
- family violence is not an individual problem, and treatment cannot focus on just the victim or the offender; and
- services must be available on an on–going basis.

The federal government has committed itself to additional discussions with Native communities to determine the most appropriate way to design these new services. Communities will set their own priorities for services, such as assistance to victims of past abuse, assistance to battered women, or prevention services.

"Many communities have already started the healing process," said Minister Martin. "We are now providing resources to support and strengthen this process."

The $36 million for Aboriginal communities is part of an overall $136 million federal initiative on family violence which was unveiled recently by Health and Welfare Minister Perrin Beatty.

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FEDS APPLAUD ONTARIO NATIVE HOUSING RENOVATION PROGRAM

Feds are applauding Ontario Premier Bob Rae's decision to allocate $6 million to Native housing in Ontario both on- and off-reserve.

"I am delighted to hear that the Ontario government is moving quickly to help address the housing needs of Native people in the province of Ontario. This decision will complement the $18 million that the federal government provides annually in Ontario to assist First Nations build and renovate on-reserve houses," said the Minister of State for Indian Affairs, Shirley Martin.

The Minister noted that the federal government is currently conducting a review of Indian housing policy which started in 1985 with the creation of several task forces.

The Assembly of First Nations, the Federation of Saskatchewan Indian Nations and the Dakota-Ojibway Tribal Council actively participated and made substantial contribution to the process. Other groups such as Treaty 7 bands of Alberta and the Fisher River Band of Manitoba were also active in the process. It was felt that with such a wide representation, a good cross-section of Native concerns would be expressed and taken into consideration.

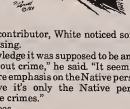
After two series of workshops with First-Nations and various government departments, a working paper was prepared and released last year: *Laying the Foundations of a New On-Reserve Housing Program.* The paper describes housing problems on reserve, why they occur, and suggests what needs to be done to improve housing conditions for Native people.

"The federal government realizes that the condition of housing on reserve is a problem that requires careful thought and thorough consultation with First Nations and that is why the consultation process on Native housing is now an on-going activity for the Department of Indian Affairs and Northern Development," said Minister Martin.

"Finding workable solutions to housing problems on-reserve is consistent with the Native Agenda announced last Fall by the Prime Minister," she said, adding "The federal government is fully committed to ensuring quality housing to First Nations and I am delighted to hear that the Ontario government is doing its share to make this possible."

TASK FORCE ADDRESSES NATIVE ISSUES

Continued from page 27



study after study into the social problems of Native people, Edmonton's inner-city Aboriginal community may finally get the help it needs, he said.

"I have a positive feeling about this," he said. "things can, and will happen"

Bensen sat on the task force along with officials from the departments of the Solicitor General and Attorney General, the Boyle Street Community League, Metis Association of Alberta and Alberta Social Services.

He believes the task was an educational experience for non-Natives into the root problems facing Alberta's Native peoples.

After more than a year of pouring over statistics and crime records, the committee concluded that the city needs Native policemen, more drug and alcohol treatment centres, additional outreach programs, and education initiatives for Native youth.

But what they've failed to realize is that it's not just Natives who are responsible for all the crime that occurs on the drag, said Edmonton police Native liaison Jim White.

After reviewing the task force report, of which he was not a contributor, White noticed something was missing.

"To my knowledge it was supposed to be an investigation about crime," he said. "It seems to me there's more emphasis on the Native person. I don't believe it's only the Native person involved in the crimes."

Bensen agrees.

He said the task forces' original intent was to investigate the causes of the high crime rate. But it soon developed into a full-scale probe of Native issues.

"We're not just dealing with crime. We're dealing with social issues," he said. "It's not a Native problem. It's the community's problem. The (government and Native) leadership has a responsibility to implement some of the recommendations." They are the ones that control the situation in Edmonton, he said.

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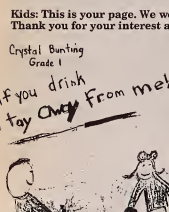
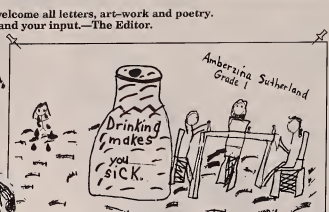
KIDS' CORRAL

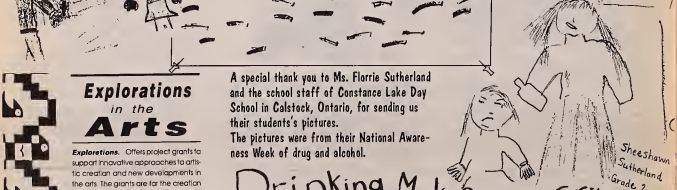
SPECIAL CHILDREN'S SECTION

Kids: This is your page. We welcome all letters, art–work and poetry. Thank you for your interest and your input.—The Editor.





A special thank you to Ms. Florrie Sutherland and the school staff of Constance Lake Day School in Calstock, Ontario, for sending us their students's pictures.
The pictures were from their National Awareness Week of drug and alcohol.



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The Heritage Association's Board of Directors will review the entries and only one Logo will be chosen for the Metis Heritage Association to use as a symbol representing Metis and Non–status culture on letterhead, envelopes, signs, and so on.

Contestants' entries must be submitted in colour with a brief description of the logo, what the symbols mean, and also what the colours represent.

The winner will be chosen by March 31, 1991, and entries will be accepted until March 29, 1991.

Please mail your entries to the following:
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VIEWPOINT

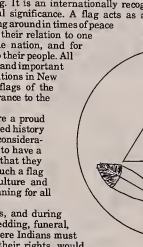
IT'S TIME FOR A FIRST NATIONS CANADA FLAG

by Joseph M. Kirman

Every modern nation has a flag. It is an internationally recognized design with cultural and political significance. A flag acts as a unifying national symbol for rallying around in times of peace and trouble. It reminds people of their relation to one another as members of the same nation, and for training the young for allegiance to their people. All nations consider their flag a proud and important symbol. A visitor to the United Nations in New York City will see the massed flags of the member nations flying at the entrance to the U.N.

The First Nations of Canada are a proud group of people with a distinguished history and culture. Given the political considerations that they face, and the need to have a unifying symbol, it is only fitting that they should also have their own flag. Such a flag would have to embody Indian culture and tradition, and have universal meaning for all Canadian Natives.

This flag, flown at tribal offices, and during Indian gatherings, whether at a wedding, funeral, or a pow-wow, or in situations where Indians must take a stand or demonstrate for their rights, would provide immediate public recognition. It would also act as a unifying symbol with other First Nation people across Canada. The flag emblem should be simple enough so that it could be marked on rocks, walls, or scratched on the ground with a stick. It should be of a design that can be made from easily available materials to be drawn or stitched on cloth and flown from a staff, hung from a tree branch, or carried in a procession or march. This design should be basic enough that any young Indian should be able to draw it from memory with ease. The elements in the flag must also be of a significance that can be used for teaching Native children about their heritage.



In keeping with this idea, I would like to propose a First Nations of Canada flag design. The flag would consist of a teepee in the centre of the flag, with two crossed eagle feathers beneath it, and a circle surrounding the teepee and the feathers. The colours would be black with a white background.

Such a design can be easily drawn for a flag, and even marked or printed on stationery.

The symbolism is as follows: the teepee stands for the home, the central focus of all Indian culture, and the survival unit for any people. The teepee also represents a link between the past and present as it represents an immediately recognizable and unique ancestral Indian design. The eagle feathers represent all that is noble and symbolic in Indian culture regarding this magnificent bird. The two feathers represent two paths of good and evil that face the Indian, and that the Gitchie Manitou has given the Indian free will to choose the right path. The feathers also refer to the Indians of Canada from sea to sea—one feather for the Atlantic Ocean and one feather for the Pacific. The circle represents the all-embracing presence of the Gitchie Manitou, and the sacred circle of the sweet grass ceremony.

This easily drawn emblem embodies a proud, noble, and culturally distinctive Indian philosophy. Its design includes culture, morality, and religion. It can be used as both a politically unifying symbol for the First Nations of Canada and as a tool for the education of the young. The time for such an emblem and flag has arrived. Whether or not this design will be accepted, or another one used, the First Nations of Canada deserve their own special flag with all that it means in today's world.

KIDS: Do you have an idea for a flag which could unite all the First Nations of Canada?
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Applications Forms for the NEW NORTEP are available from school Principles, Town/Village/Band offices, Northern Lights School Division Board Members, Board Members of the Local School Board or School Committee, OUT-REACH, OR contact NORTEP.

NORTEP Admissions, P. O. Box 5000,
La Ronge, Saskatchewan S0J 1L0
Application deadline: April 15, 1991

YOUTH CENTRE MANAGING TO KEEP DOORS OPEN

by Dale Stelter

The Adrian Hope Youth Centre, an Edmonton inner city drop–in centre for young people, has kept its doors open despite formidable odds. For many months, the centre, which opened in September of 1989, has been existing on donations from private individuals and companies.

It is hoped, however, that a number of upcoming fund–raising activities planned by the centre will ease the strain. Those activities include a musical concert, a boxing card to be held at the Regency Hotel, and a celebrity golf tournament.

Gordon Russell, director of the centre, indicates that on any given day about 15 to 35 youngsters, ranging in age from 8 to 14 years, will stop in at the centre. Russell estimates that 75 to 80 percent of the youths who come in are Natives.

At the centre, the youths have access to a pool table and other games. Food and snacks, provided by the Edmonton Food Bank, are also available. The centre is open every day except Sunday, from 10:30 a.m. until 8:00 p.m.

As well, the centre has the use of the Norwood School gymnasium on Monday evenings, for sports such as volleyball and floor hockey, and offers free boxing lessons at the Cromdale Hotel on Tuesday and Thursday evenings. Gordon Russell and the centre's volunteers also provide the youngsters with support and encouragement in remaining in school and finding jobs.

As Russell says, "A lot of kids out there need help. Some of them are going pretty hungry, and don't have much in the way of warm or new clothing, especially when it's difficult for their parents to find jobs."

Russell has worked with Native youths for about 30 years. He used to operate a boxing gym downtown, and many young Native men would stop in. Russell also worked at the Edmonton Native Friendship Centre for 17 years. During that time, the girls' fastball teams he coached won a number of North American Indian Championships.

Gordon Russell's efforts have not gone unappreciated. For example, he was recently presented with an "unsung hero" award by the *Edmonton Sun* newspaper. As Russell says, "If you can see that you've helped a kid, that's the important part."

The Adrian Hope Youth Centre is located at 11407–86 Street, in Edmonton. For further information, you may phone (403) 479–8069.

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Lethbridge Community College has introduced a new career program designed to meet the increasing demand for native criminal justice officers.

This two-year certificate program combines academic upgrading with regular coursework toward a certificate in Corrections or Law Enforcement. Graduates of the program will find employment with a variety of criminal justice agencies, or they may continue their education toward a Criminal Justice diploma.

Applications are now being accepted for September admission. For more information about your career opportunities in Criminal Justice, contact Ian Hepher, Instructor and Academic Advisor, at 329-7229.

LETHBRIDGE COMMUNITY COLLEGE

PRICE DEFENDS NATIVE STUDIES COURSE

by Jeff Morrow

It hasn't been one of the most rewarding teaching positions around, but Richard Price believes he deserves high marks for his efforts.

He'll be stepping aside as director of the University of Alberta's School of Natives Studies at the end of the term amid growing resentment by Native students over his teaching qualifications and the lack of Native control in the program.

Recently the University of Alberta's Aboriginal Student Council touched off a heated controversy between Native students and the non-Native staff of the School of Native Studies. Price continues to dismiss claims that the program lacks Native perspective.

"I don't buy the theory that only Natives can teach Native Studies," he said. "Expectations are high for the program, but we have not lost sight of our mandate."

Price, a non-Native and former Indian Affairs bureaucrat from Ottawa, admits that it's been tough finding qualified Native teachers to handle some of the course load, but denies rumours that he's created a staff of personal, non-Native appointees to run the five-year-old operation. "I've tried to build a team of Native and non-Native instructors. I just try to hire the best qualified, that's all," he said. Price said it's hard to find a Native with a Master's degree in teaching, which is what is needed for most of the mandatory sessional classes.

"This has caused more unease," he grumbled.

Price understands why some Native students have suspicions about the programs—and why they're reluctant to accept the teachings of a non-Native instructor—but he said it was all to be expected.

The School of Native Studies building is located on the U of A campus but is recognized as a distinct academic department.

Price said the intent of establishing an independent course of study was to attract Native students brought up with an inherent hatred for mainstream residential education. He said the program is designed to revive old Native culture with the more modern way of accepting tradition.

The courses are meant to combine culture and language so Native students get a better understanding and knowledge of their heritage, explained Price during an interview at his campus office.

Visibly exhausted, Price said the program is putting too great a strain on his teaching enthusiasm. He's taking an administrative leave to do more research into Native treaties; his speciality. "It's a very difficult job," he said. "I'd like to see a Native director come in."

There are two full-time employees at the school of Native Studies, one Native and one not. Price said he brings in respected leaders from the Native community to help teach some of the more sensitive courses, including Cree. Parts of the course curriculum were created with input from Alberta's Native communities, Price said.

But the brunt of contempt involves the school's policy—making body, said Aboriginal Student Council president Brenda Bjyan.

Besides objecting to the way the courses are operated, Blyan said Native students want more representation on the school's 26-member council.

She noted that the Native students in the program believe that council members should be elected and not appointed.

The council recently sent a letter to the University of Alberta's vice president of academics demanding a review of the program.

There are currently eight council members from the Native community, two from the Native studies program. Bjyan suggests that's not a fair representation. The school has 60 students. More than half are Native. "There needs to be changes," she said. "There needs to be more Native involvement."

Wishing You all the Blessings of Easter

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PROGRAMME DE BOURSES DE L'AUCENI
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Spring Competition for Scholarships in Economic Development for Native Students

The Canadian Northern Studies Trust will award graduate scholarships—valued at $10,000, each—to support Native students enrolled in post-baccalaureate degree or diploma programs at a Canadian university and who will be commencing graduate studies on or after September 1, 1991. The educational program of the successful candidates will have special relevance to economic development for Native peoples in Canada. Preference will be given on the basis of academic excellence, but work-related experience with potential for initiative and leadership qualities will be taken into account. The subject areas that have direct bearing on economic development will be considered, and the applicability of the course of study to Native economic development must be demonstrated. The awards are open to Native students who are Canadian citizens or permanent residents of Canada. These awards are made possible by a contribution from the Aboriginal Economic Development Program, Government of Canada. For information and application material, write to:

Association of Canadian Universities for Northern Studies
130 Albert Street, Suite 1915
Ottawa, Ontario K1P 5G4
Tel. (613) 238-3525

Applications are to be received by April 1, 1991.

The Canadian Northern Studies Trust is sponsored by the Association of Canadian Universities for Northern Studies

QU'APPELLE INDIAN RESIDENTIAL SCHOOL

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The Board of Directors of Qu'Appelle Indian Residential School has eight principal commitments which, in the development of its policies, must both be respected and, if necessary, be reconciled.

As a trustee entrusted with the responsibility by the Band Councils and the parents, the Board is committed to:

- providing the best possible educational opportunities consistent with the available resources and facilities;
- providing opportunities for excellence in academics, sports and other fields of endeavour;
- exposing students attending Q.I.R.S. to the rich Indian culture and values;
- eliminating the practice of dropping out especially in the higher grades;
- following the curriculum prescribed by the Department of Education, Province of Saskatchewan;
- incorporating Native content in the courses of studies especially in social studies, literature, art and music;
- providing comprehensive vocational education in the students to enable them to enter the work force;
- preparing students academically to be able to enter University for further education.

May the joy and renewal of Easter stay with you throughout the year

Native Education Program

Edmonton Catholic School System

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U OF A NATIVE AWARENSS DAYS A BIG SUCCESS

by Lyle Donald

Edmonton–The Aboriginal Students Council hosted their annual Native Awareness Days March 6–9, 1991, in the grand style it has done in the past.

This year they went with three different themes for their four day event, with Day One focused on Family Healing. Several of the Aboriginal agencies working in the social services areas such as Metis Children and Family Services, Native Counselling, and Alberta Social Services along with other groups focused on the problems several of our Native families go through and how we have to deal with the problems at hand.

Day Two dealt with Youth — Goals and Identity. Talks focused on how we can help our youth raise their self esteem and feel good about themselves, and also looked at how the use of role models can encourage them to continue on with their education.

Day Three focused on Aboriginal Sovereignty, starting with the history of Aboriginal sovereignty. Speakers included Native Studies experts Steve Greymorning and Olive Dickason from the University of Alberta and Leroy Little Bear from the University of Lethbridge. The afternoon presentations were made by Lawrence Courtorelle, Alberta Vice–Chief for the Assembly of First Nations, Bill Erasmus, President of the Dene Nation and former Saskatchewan Metis leader Jim Sinclair. The talks were on the present situation with the different land claims and the problems with the federal and provincial governments' lack of action on Aboriginal issues.

The final day was the Round Dance held in the Butterdome, which drew a couple of thousand people. Aboriginal Student Council president Brenda Biyan feels that these awareness days are important because "it gives us, as Aboriginal people, a chance to focus on problems in our communities with the topics we have and it also gives our non–Aboriginal friends a chance to take in sessions that deal with these issues and also to see the pride we have in our beliefs and customs. We have a great council and without all the hard work from all of them, it would not have been the success it turned out to be."

THE BATTLE OF KNOWLEDGE

It is here
where I must fight for my life.

My mind is full of questions
which I know can only be answered
at the end of the battle.

In front of me I find
the weapons which I must use.
They are all so new and strange to me
that I am frightened.
My heart is racing
but I know that I must master them
in order to win.

As I look around
I see that I am not alone
There are others
but they too have the look
of desperation in their eyes.

How can we possibly win
with so many
who know so little
of what is about to take place.

Perhaps there is still time
for me to get away
No. The door has closed.
Blocking my way
to my ignorant but comfortable past.
As I look ahead
the instructor informs us of our duties.
I open my books and the battle begins.

Shirley Ominayak

3 Out of 10 Canadian Students Drop Out... And We All Pay The Price.

Every year, 3 out of 10 Canadian students drop out before finishing high school... And they realize all too soon that it isn't as easy as they thought. The fact is, over the next few years, the majority of new jobs will require a high school education as a minimum. Without it, young people simply won't have the choices, the opportunities or freedom they're looking for.

When 30% drop out...over 100,000 students a year...it affects everyone – parents, educators, employers, Canadian society as a whole.

Making sure that young people stay in school is important for all of us...and more important today than ever before.

Dropping out is no way out.

Let's do something about it.

Government of Canada / Gouvernement du Canada
Minister of State for Youth / Ministre d'État à la Jeunesse
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1991–92

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May 15, 1991

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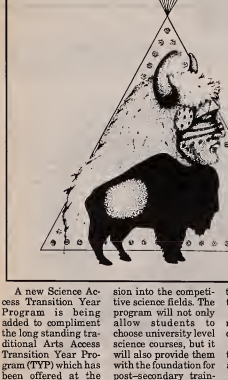
Arctic College
Thebacha Campus
Box 600
Fort Smith, N.W.T.
X0E 0P0

Telephone: (403) 872-7509
Fax: (403) 872-4511

ARCTIC COLLEGE

NEW UNIVERSITY PROGRAM FOR ABORIGINAL STUDENTS

SUBMITTED BY UNIVERSITY OF ALBERTA NATIVE STUDENT SERVICES



A new Science Access Transition Year Program is being added to complement the long standing traditional Arts Access Transition Year Program (TYP) which has been offered at the University of Alberta since 1984.

In 1990, the University of Alberta passed the Aboriginal Student Policy with the overall goal to increase Native participation in degree programs. Efforts are now underway to attract Native students to science-related faculties where their numbers presently are particularly low. This is happening at a time when Native communities are increasingly taking over their own government and need qualified Native graduates in various fields from Engineering and Business Administration to Medicine and the supporting Health Sciences. The federal equity policy has also created new employment opportunities for Native science graduates.

This situation not only exists in Alberta, but affects Native communities across Canada. It is primarily to address the need for qualified professionals that the program is being created.

The program is a new one-year science access transition program at the university level. It is designed to help Native students overcome inadequate educational backgrounds and to prepare them for admission into the competitive science fields. The program will not only allow students to choose university level science courses, but it will also provide them with the foundation for post-secondary training at the technical institute level, should they desire that educational option.

The objective of the program is to familiarize the students with university life; to reinforce and refine their Science and English background; and to develop good study skills, while they are taking a full credit course load.

The program will provide:

1—first year level university credit science courses;

2—a small class setting (maximum 20) in the core courses;

3—attendance in regular university classes;

4—tutorial assistance in all subject areas, and

5—the support of academic and personal counselling from Native Student Services.

It is expected that the students, aged 20 plus, will come from the following groups:

1—those who have not completed high school and are entering as non-matriculated adults, and

2—those who have taken upgrading through University and College Entrance Program (UCEP).

All applicants would at least have completed English 30, Math 30 and one other 30 level high school science subject, preferably Chemistry 30 or Biology 30.

All applicants who have successfully passed an English Competence and Math Ability test will be further screened by an admissions committee. A letter of intent by the student as well as a personal interview will be part of the admission process. These procedures have been developed and proven successful in the Arts Access Transition Year Program at the University of Alberta, which has prepared students for admission to the Faculties of Art and Education over the past five years.

The program will be able to accommodate 25 students. At this point, it is envisaged that the program will attract a minimum of 15 qualified applicants. This may sound like a discouragingly low number, but given the scarcity of Native students in the science and health science fields at present, 15 students would represent a dramatic increase over the 6 students presently enrolled in the Science Faculty.

For further information about this program, or for application forms, write to Ms. June Kaida, Addademic Advisor and TYP Coordinator, Native Student Services, University of Alberta, Edmonton, Alberta T6G 2E8, phone (403) 492-1990, or fax (403) 492-6701.

May the Creator bless you with a clear sky and an open road –
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The University of Manitoba Northern Bachelor of Nursing Program

is seeking applicants for September 1991. This 2-year program for northern and aboriginal nurses highlights studies in Native culture and primary health care skills.

Swampy Cree Tribal Council collaborated with Medical Services Branch of Health and Welfare Canada, Manitoba Education, and the University of Manitoba to offer this program. A major objective of the program is the graduation of one-half the students of aboriginal ancestry.

For information and/or application forms please contact:

E. Thomlinson, Program Director
Northern Bachelor of Nursing Program
Box 3000, The Pas, Manitoba
R9A 1M7

Phone: (204) 623-4037
Fax: (204) 623-4044

Miyo Wahkohtowin Community School Board

• Director of Education •

Hobbema, Alberta

This Community Control School Authority is inviting applications for a Director of Education. This position will provide the overall educational leadership and direction for this newly formed Community Controlled School Authority (formerly run by Indian and Northern Affairs Canada) and assuming of administrative control of the Kindergarten through Grade 12 system. The three school buildings serve approximately 1000 students with a projected staff of 105, with the challenge of plans for continued growth.

Applications are invited from Individuals with:
- A total commitment to children and the quality of their education;
- The ability to perform all senior professional level planning and administrative functions; • A high level of skills in computer systems;
- Proven Management experience; • Effective communication;
- Interpersonal and management skills; • Commitment to Community Involvement in a Cree/English educational setting.
- University Degree in a related area.

Closing Date:
March 16, 1991

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Effective date: March 1, 1991 or negotiable

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Ermineskin Education
Box 219, Hobbema, Alberta T0C 1N0

Phone: (403) 585-4006/(403) 420-0008
Fax: (403) 585-2006

Miyo Wahkohtowin Community School Board

Hobbema, Alberta

This Community Control School Authority is inviting applications from highly motivated educators. These positions will provide the educational team of this newly formed Community Controlled School Authority (formerly run by Indian and Northern Affairs Canada) and assuming of administrative control of the Kindergarten through Grade 12 programs for September 1991. The three school buildings serve approximately 1000 students with a projected staff of 105, with the challenge of plans for continued growth.

Applications are Invited from Individuals with:
- A total commitment to children and the quality of their education;
- The ability to perform all Educational tasks; • A high level of skills in Educational systems; • Proven Educational experience and training;
- Effective communication; • Interpersonal skills; • Commitment to Community Involvement in a Cree/English education setting;
- University Degree in a related area.

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Applications are invited from teachers at all levels, specializing in ECS, SPECIAL EDUCATION and departmentalized Junior High levels as well as those striving for excellence in teaching at the Kindergarten through Grade 9 levels are needed for the 1991-92 school year.

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by Jeff Morrow

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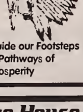


May the Great Spirit Guide our Footsteps this Easter, in the Pathways of Peace and Prosperity

Landsdowne House Indian Band

via Pickle Lake, Ontario
P0T 1Z0

Easter Greetings to our brothers and sisters across this land. May the Great Spirit guide our world's leaders in pathways of wisdom and tolerance

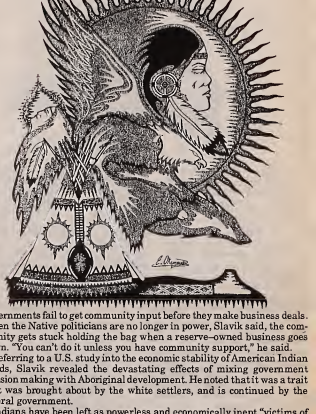
Businesses operated by the Aboriginal community are destined to fail if Native leaders don't consult with their people, said Alberta lawyer Jerome Slavik at an economic development conference in Edmonton.

In order to survive economically he said bands have to take control of their own business resources, on and off the reserve.

"Culture is the crucial factor. You need a strong community-based consensus (before entering into a business plan) especially off the reserve," he said.

In his speech to a three-hundred-member delegation of Community Economic Development Officers (CEDO) at the Mayfair Hotel, Slavik outlined strong comparisons between Alberta bands and those in the U.S. fighting poverty on their reserves.

He said "millions and millions" of dollars have been lost because band governments fail to get community input before they make business deals. When the Native politicians are no longer in power, Slavik said, the community gets stuck holding the bag when a reserve-owned business goes down. "You can't do it unless you have community support," he said.



Referring to a U.S. study into the economic stability of American Indian bands, Slavik revealed the devastating effects of mixing government decision making with Aboriginal development. He noted that it was a trait that was brought about by the white settlers, and is continued by the federal government.

Indians have been left as powerless and economically inept "victims of a colonial system," he said.

The study, compiled by the Harvard School of Business, was a five-year undertaking to find out why American Indian businesses go under at such a dramatic rate.

Slavik said the research concluded that bands couldn't handle the responsibility of advancing their economic base outside of their reserves.

"I've heard these things in Canada," he said.

Slavik, who's worked on numerous Native rights and land claim cases in western Canada, believes that bands can overcome poverty if they use economic development to their advantage.

The workshop conference was organized by the Canadian Association of Native Development Officers (CANDO) to promote economic development by bands.

Other speakers at the two-day event included Native Services consultants from the provincial government, the regional director of Indian and Northern Affairs Gary Wouters and Robert Reiter, a lawyer with the First Nations Resource Council.

Dave Johnson, a Native services co-ordinator with Alberta Municipal Affairs, said his department is striving to make projects more accessible to Indian bands. He added that the government wants to help educate leaders about what business projects are available from the corporate sector. But "it's up to you to figure out which ones fit your community," he said... "How far do you want outsiders involved?"

He pointed to Peace Arch Project in northern Alberta and the Blood Irrigation Project near Cardston as some of the top undertakings to give Native communities economic opportunity.

The Public Service Commission recruits, on a regular basis, for positions in the scientific, technical and professional fields for over 35 Federal Government Departments. If you have the education and experience for these types of positions and would like more specific information, please contact:

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FREE INITIAL CONSULTATION

EFFORTS TO RAISE NATIVE EMPLOYMENT CALLED SUCCESS

by Brian Savage

As its four year mandate to create employment for Natives in the oil industry comes to a close, the Peace Arch Project has definitely been a success, says Don Smith, of Amoco Canada Petroleum Co., and a volunteer chairman of the Peace Arch Management Committee.

The initiative marks a joint effort between both federal and provincial governments as well as a variety of oil companies and the Canadian Petroleum Association.

The initiative was launched "primarily in recognition of the fact that the petroleum industry had been active in the region for a quarter of a century, and the Aboriginal communities in the region, roughly between Slave Lake and Peace River, had not benefited economically to any significant extent from the presence of the industry on their doorstep," explains Smith.

While the oil industry takes out $300 million a year in oil and gas royalties, the average income of Natives is below $6,000, and their unemployment rate is close to 90%.

Smith believes that both the Native communities and the oil industry must become "proactive" to create business and employment in the area and observes that in the past Native communities "had not been sufficiently aggressive in marketing their skills and availability to the industry; so what was established was a program that sees the shareholders in the area, the governments, the oil and gas industry and the communities, work together to address these issues."

A number of committees were struck, including the Peace Arch Project Committee headed by its co-ordinator Pete Ladouceur, who formerly headed the Native employment program at Syncrude Canada Ltd.

Ladouceur's function was to improve communication between the governments, communities and industry and to help facilitate employment for Natives through the program.

Native businessman Randy Anderson chairs another committee that links the eight communities of the "back lakes," such as Cadotte Lake, Little Buffalo, Red Earth Creek, Peerless Lake, Trout Lake, Gift Lake and Atikameg in what has so far been an "aggressive and enthusiastic" response to the project, according to Smith.

Smith feels confident that Ladouceur's role has been a "primary link" to the success they have obtained.

"(He) is fluent in Cree and has a very substantial amount of experience between Native communities and industry."

According to Smith, oil companies open vacancies "on a sort of a training basis; then suitable candidates are moved into the position and are worked there for however long the whole thing works out."

The project's mandate was to create 20 full-time positions for Natives in the oil industry and the number now stands at 22.

The project's funding of $175,000 per year for four years may seem excessive when you consider the small number of jobs filled by Natives, but Smith explains there were a number of problems which had to be faced by those involved.

First, the population of the area was only 2,500 and the oil industry "insists on a Grade 12 education before bringing on staff, even for the most entry-level positions," explains Smith.

"There are not that many people in these communities that have Grade 12."

After the lack of education came the lack of experience in the necessary oil field training which effectively blocked access to jobs in the industry.

"Another constraint is that when the candidate pool is so small it takes a while to find the right people for the positions."

Smith called the program a "developmental process" and observed that people cannot expect to be hired simply because they are local residents or Aboriginal.

"There is a sense of having to explain the proposition to the employers and winning acceptance for it, it's not just a knee-jerk reaction."

People must be recruited, financing must be in place, and as Smith notes "momentum established." Smith believes that momentum is building as Native communities overcome "their natural scepticism" after being neglected for decades by the oil companies.

Credibility for the project must be established because "other projects have come and gone," but the success of the Peace Arch project may see an extension of two to three years, especially after Mobil Oil has now decided to join the project and aid its financing.

Another area that the project has tentatively looked at is creating a similar training program for the budding forestry industry in the area and Smith says one meeting with Chisbowa was held and a meeting with Al-Pac is planned.

"We haven't decided if it's a good or bad idea," says Smith, "but it's worth an exploratory meeting."

Xaxli'p
Fountain Indian Band

Wishing a Happy and Peaceful Easter to our Native Brothers and Sisters

Chief Roger Adolph, Councillors and Band Members

P. O. BOX 1330, LILLOOET, B.C. V0K 1V0
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May Our Creator Bless You With
A Clear Sky And An Open Road
Wishing You A Happy
And Peaceful Easter
from
Chief Joe Bernarde
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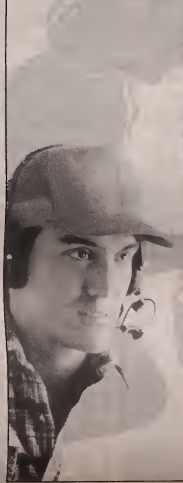

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NWT ECONOMIC DEVELOPMENT AGREEMENT

by Nick Michaels

An agreement was recently resolved to establish a $50 million economic development program for the Northwest Territories.

This initiative provides a framework for a new five-year Economic Development Agreement, and includes an outline of federal and territorial responsibilities, objectives and administrative procedures.

Through the Framework Agreement, negotiations will commence toward reaching Co-operation Agreements to provide assistance for ventures in a variety of sectors including tourism, arts and crafts, entrepreneurship, fisheries, commercial renewable resource harvesting and mineral exploration.

The program will be cost-shared, with the federal government contributing 70 percent of the funds ($35 million) and the territorial government contributing 30 percent ($15 million).

"Through this partnership, Canada and the government of the Northwest Territories will provide opportunities to strengthen and diversify the Northwest Territories' economy," said Tom Siddon, Minister of Indian Affairs.

"This agreement is meant to increase long-term employment, especially in the lesser-developed communities, through the expansion and establishment of businesses," said Gordon Wray, the territorial Minister of Economic Development. "It can help to create an economy where income and employment opportunities exist in both the larger and smaller centres."

Projects funded under the Agreements will contribute to long-term, self-sustaining economic activity and complement several other economic development programs offered by the government of Canada and the government of the NWT.

The current Economic Development Agreement began in 1987 with a budget of about $38 million of federal and territorial funding provided through a 70/30 cost sharing formula.

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ENOCH BAND LOOKS AT ZOO

by Gene Smith

The Enoch Indan Band, with the help of the financially troubled Alberta Wildlife Park, may be adding a zoo to its list of tourist attractions.

The Alberta Wildlife Park, which houses the largest collection of rare and endangered species in Canada, is due to have its operating grant cut off March 31. The Enoch Band approached the park in January with a scheme to open a wildlife attraction on the band's land.

"We're talking in generalities right now, but the idea certainly has some merits," said Glen Semenchuk, chairman of the Alberta Wildlife Park Foundation, "it's a good possibility and worth pursuing."

The Enoch Band and the park foundation are meeting with Parks and Recreation Minister Dr. Steve West in the upcoming weeks to discuss the feasibility of the proposed site. The provincial government has pledged to continue funding the park until "wind-down" operations are complete.

The park, which is located 40 km north of Edmonton, houses over 100 species of rare animals, including a giraffe, a hippopotamus, a Siberian tiger, leopards, cougars and other members of the cat species, as well as many of the exotic antelope and deer species. All of the animals have become accustomed to Alberta's climate.

Although nothing is certain yet, Semenchuk is pleased with the Enoch Band's offer. "It's a long task," he says, "but we're going to do it right if it goes ahead."

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COMPANY PROVIDES HELP FOR NATIVE BUSINESS

by Guy Saddy

"The prospects for failure are, I guess, as always greater than the prospects for success," says Milt Pahl, President of Native Venture Capital.

Not exactly good news for the struggling entrepreneur. Native Venture Capital Company is, however, still in the business of providing equity for emerging Native companies.

Venture capital—"seed money"—is provided to businesses which Native Venture Capital determines are viable—those which can "make it" in today's tough markets.

Milt Pahl, president of the company and former provincial minister responsible for Native Affairs, said that profitability is "a very important benchmark. We have some very important guidelines and one of them is that the business must be profitable within 18 months to two years."

At one time, the company thought their maximum period of involvement with an investment partner would be from three to five years. Now, Native Venture Capital anticipates a *minimum* commitment of seven years.

Pahl said the path to becoming a healthy business "was longer" than it once was. "Most companies–if they're doing well—require more capital, not less," said Pahl. Native Venture Capital is now prepared to go to "second and third round financing" to ensure the continuation of a business, he added.

The company was started in 1983 to assist and encourage Native entrepreneurs. There are thirteen shareholders: Alberta Power, Bow Valley Industries, Esso, the Alberta Government, Gulf, Interprovincial Pipeline, NOVA, Pan Canadian Petroleums, the Royal Bank, Shell, Transalta Utilities and the Samson Indian Band.

In addition to supplying capital, the company will also provide guidance and expertise to an investment partner. "As with nearly all venture capitalists we... (seek) control of the company proportionate to the investment," Pahl said, adding that Native Venture Capital insists on having a seat on the Board of Directors of any company they fund.

The company fields many inquiries from emerging companies, but only accepts approximately one percent as business partners.

"In the past we've funded businesses of all sizes," said Pahl. "We're not out and out turning anybody down." But now the company is most interested in funding a new venture if their capital requirements exceed $100,000 and the gross sales projections are in the area of $500,000 annually.

The success rate of Native Venture Capital's investment partners has been impressive; as of 1988, they had a failure rate of about fifteen percent.

The company wasn't started to make huge profits. "We don't have any real money makers... success seems to be measured in survival and, hopefully, the long term viability (of the investment partners)," said Pahl.

"The thing about this business is that the lemons ripen very quickly, the pearls take much longer. Suffice it to say, we've had some lemons."

Native Venture Capital Company Ltd., is located at #505, 10408 – 124 Street, Edmonton, Alberta T5N 1R5.

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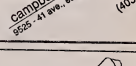

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PRINCE GEORGE LUMBER KINGS TAKE THE 15TH ANNUAL ENOCH HOCKEY CLASSIC

by Lyle Donald

Enoch, Alta.–Brothers Everette and Lyle Rose of the Prince George Lumber Kings took charge and led their team to victory as they beat the hometown team "Enoch Winterhawks" by a score of 6–3, in the final game of the 15th Annual Classic held on March 1–3, 1991.

Even though the final score was a three goal difference, it doesn't tell the true story of how close and entertaining the game really was.

The score was tied 1–1 after the first period with goals from Allan McCallum for Enoch and Lyle Rose for the Kings. The second period was just as fast and evenly paced as the first with Enoch ending the period with a one goal lead 3–2, as the Winterhawks were a bit more aggressive. Scoring for Enoch was Bobby Houle and Donovan Fiddler, with Rob Crobar replying for the Kings. For the whole tournament, the Kings played only with two lines and most people felt that it would take its toll on the team especially with Enoch having three complete lines. However, Enoch Winterhawks must have thought the same thing and it seemed like they wanted to wear the Kings down early in the third as they really went to the body. This plan backfired on the Winterhawks as it seemed to wake the Kings up and the puck started to roll in for them.

Prince George hammered in four consecutive goals past Enoch Netminder Harvey "Bingo" Morin, with P.G.'s goalkeeper Al Loring shutting the door on the Winterhawks.

Although most of the fans were from Enoch, they were glad with the outcome, feeling that a team from out of town should win the tournament, and they were just satisfied that their squad made it to the finals.

Tournament MVP and Top Scorer Everette Rose said he enjoyed the tournament and felt it was well organized. The Kings went home with about $4000 cash for their hard work.

In the old–timers' division the Enoch Old–timers won in a shoot out as they defeated the Hobbema Navar Team 9–8 in overtime.

Just like the final in the senior tournament, the fans got their money's worth as the action went both ways in the final game. It began with Hobbema starting off quick with Henry Rain scoring in the first minute of the game and three minutes later Russell Burns gave them a two goal lead. Enoch then pulled up their socks as Barney Ward and D. Courchene tied up the game at 9:07 of the period. Henry Rain came back with another goal to pull ahead at the 7:00 minute mark with Enoch's George Mallett tying it up with less than a minute in the first period, ending the period 3–3.

The second period was much the same as the first with both clubs exchanging two goals to end the game in a 5–5 tie. Scoring for Enoch was D. Poitras and J. Powless, and brothers Dennis and Danny Buffalo evened off the score for the Navar squad. Followed by a scoreless five minute overtime period, the teams then had to go into a shoot out. After a total of nine shooters on each of the goalies, the tie was finally broken and Enoch came out on top.

Tournament organizer, Robert Morin said he was satisfied with the weekend and added that after 15 years the tournament was starting to get stale, and they had to try to change it to make it interesting again. The official plan is to host this tournament on our Family Day weekend starting in 1992.

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ART & LITERATURE

MARILYN DUMONT: METIS AUTHOR

by A. E. Moody

MARILYN DUMONT: *In her office at Athabasca Hall*

A direct descendant of Gabriel Dumont (1828–1906), who was an organizer of buffalo hunts, leader of the Metis community, Lieutenant of Louis Riel: Marilyn Dumont is an author best known for her poetry and short stories. Her eyes are large, dark brown, friendly, and she wears a pair of Indian–beaded shoulder–length earrings in blues and purples.

Born in Sundre, Alberta, Marilyn's mother is a Metis and came from Onion Lake, Saskatchewan. From Sundre, which lies in the foothills of the Rockies, her family moved to Golden, B.C., where her father worked in logging camps and her mother cooked for the crews. As her parents moved with the logging crews the family lived in tents and log houses under the towering trees. She enjoyed the freedom to run and play in the boundless green wooded region. "Those times," Marilyn says, "are among my happiest memories."

As a girl in her early teens she became a secret writer, carefully hiding her work from everyone, and it was some time before her work was placed before the reading public. Her first short story *On The Border* was published by Blue Buffalo in Calgary. Later her work appeared in Contemporary Verse 2 (CV2), an academic literary journal from the University of Manitoba. Four of her poems and a piece of prose have been chosen for an anthology called *Writing the Circle*, which is a collection of Native women's works, gathered by Sylvia Vance and Jeanne Perreault and published by NeWest Press. "Words fascinate me," she says.

Marilyn has a small office in Athabasca Hall and is academic advisor for Native Student Services. The students, she says, are her family. And when she asks the Faculty heads to accept some of the Metis students, they reply that they cannot lower their standards. Still she feels that they should make room for some Metis students with an average of 70% to alleviate the imbalance. She finds her work interesting, satisfying and absorbing but it does not leave the time she would like to devote to her writing.

Life as a Metis is at times difficult and painful. Marilyn speaks of the racist and stereotyping attitudes.

She speaks of a kinship between the Metis and Treaty Indians she says. She remembers talking with one of the elders and he said, "Don't let the colour of your skin fool you—your Nativeness depends on things that are deeper than that—common spiritual beliefs and values."

Marilyn speaks of Talking Circles where groups meet and share emotional, spiritual, intellectual, and physical hugs, joining of hands and praying and they are able to incorporate the traditional and non–traditional ways.

I ask what she finds the most fun and learn that she likes the Native sense of humour, the laughing, teasing and joking. She likes to socialize with the Native community, where she is known and loved. And dancing (her face lights up), western, jigging and round dancing are all time loves.

Dumont attended the University of Calgary and has a bachelor's degree in English from the University of Alberta. In the future, she is considering a Masters in creative writing: studying in the southwestern United States.

When Marilyn is asked about her strengths and weaknesses she replies that her weakness is her own self–doubt and it doesn't matter how many times she wins it still returns to haunt her. She believes her greatest strength is her sensitivity as a writer and her greatest weakness is her sensitivity as a human being.

Her philosophy—"be true to yourself—to what you put down on paper. Be true to your spirit as a human being and avoid pressure to write only from a Native viewpoint because that isn't everything and it can have a hollow ring."

Marilyn Dumont is a Metis, writing, giving careful thought to living in—and embracing—both civilizations.

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ABORIGINAL ARTIST FINDS PURPOSE IN HER HERITAGE

by Goldwin E. McEwen

Rachel Starr is quickly developing a reputation as a leader in the community although she has a difficult time thinking of herself in that way. "I am simply following my path," she said. "Like my grandmother before me, I am doing what I want and what needs to be done to grow and to realize my own meaning."

Like many in our society, Starr is breaking down barriers and taking control of her life. As a Native, she is re-establishing her roots in order to draw strength from them. And as a painter, she is recording her progress. She names her grandmother as a role model. "Although my grandmother was physically ill for most of her life," said Starr, "and lived in Peerless Lake without electricity or running water, she maintained her independence. Whenever I need strength, I think about her, listen to my heart—then take responsibility for my successes or my failures."

Now at the age of 30, her path has become a journey that is proving to be both frightening and exhilarating. She discovers something new with every step. "Not everything I try is a success, but the process of trying makes it worthwhile. The process is life."

While now in her first year of Fine Arts at the University of Alberta—which in itself is an accomplishment—Rachel is compiling other credentials. She has recently shared in a very successful exhibition and sale as part of a group who painted Native designs on pottery. And, she plans to continue producing in this and other media.

RACHEL STARR: *Drawing strength from her Aboriginal roots*

However, this recent success is only the end of the beginning for her. A beginning that was filled with self-doubt and confusion as to her origin and her purpose. "A couple of years ago," said Starr, "I would have walked away from anyone talking about Aboriginal culture. I was not comfortable within my own culture. I've stopped letting others define my role." Now with her own identity she has opened herself to others.

"Everyone has skills, abilities and strengths," said Starr, "all we have to do is use them. There are many youths out there that need to be told that they can make use of their lives." Rachel is contributing as an advisor to the North American Indigenous Youth Council, a group of 16 to 24 year olds, who are addressing the problem of drug and alcohol abuse. She is also involved with the Aboriginal Student Council which gives a voice to the few Natives who make it to University.

Rachel Starr has re-established contact with her roots. As a woman, a Cree Indian and an artist, she is drawing strength from those roots. With this new-found strength, she has experienced selfawareness and is taking steps to bring it to the Native community as a whole. "I have found something good," said Starr, "and I want to share it."

Her art can be seen in Edmonton at Megahertz Pottery Studio Ltd., 2nd floor, 10462 82 Avenue.

NOTICE OF POSTING OF SETTLEMENT MEMBERSHIP INTERIM REPORT

Pursuant to the Transitional Membership Regulations, Metis Settlements Act S.A 1990, c. M-14.3, please be advised that the Settlement Membership Interim Report for the Paddle Prairie, Gift Lake, Peavine, East Prairie, Kikino, Buffalo Lake, Elizabeth and Fishing Lake Metis Settlements is available for viewing at the following locations:

Alberta Metis Settlements Transition Commission
Mayfield Business Centre
10525 - 170 Street
Edmonton, Alberta
T5P 4W2
Phone: Ms. Margaret Pietersma at 1-800-661-8260

Metis Settlements General Council
2nd Floor, Western Building
11104 - 107 Avenue
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Paddle Prairie Metis Settlement Office
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and in four public locations throughout each Settlement.

The Settlement Membership Final Report will be prepared by March 31, 1991. If you are dissatisfied with your membership status under either the Interim or Final Report, you may:

1) Contact the Metis Settlements Transition Commission to determine why your membership is of "uncertain status". Call, at no charge, Margaret Pietersma
1-800-661-8260.

2) File a written Claim of Membership with the Metis Settlements Appeal Tribunal, Room 610, 10405 Jasper Avenue, Edmonton, Alberta T5J 3N4 on or before Friday, June 28, 1991. For information call, at no charge, 1-800-661-8864.

3) Apply to Settlement Council for Membership under the new Metis Settlements Act.

Dennis C. Surrendi
Commissioner
Alberta Metis Settlements Transition Commission
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Alberta Metis Settlements Transition Commission

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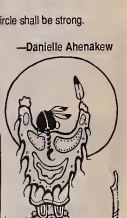
—Danielle Ahenakew



SARNIA CHIPPEWAS PEGUIS

Happy Easter
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CHIPPEWAS OF SARNIA Band Council

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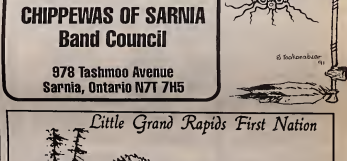
Little Grand Rapids First Nation



Easter Greetings

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NATIVE ACTOR OPTIMISTIC FOR FUTURE

by Maria Megla

Canadian actor Jim Herman excelled in the role of Stone Calf in Kevin Costner's film *Dances With Wolves*.

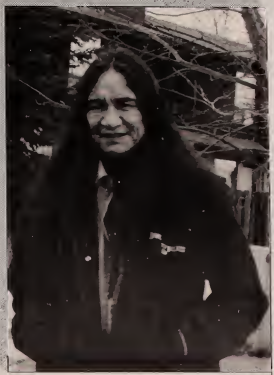
Herman was born 50 years ago in a log cabin by Cold Lake, Alberta. His early years were scarred by his removal from his home and attendance at the Blue Quill Residential School in St. Paul.

He later attended Vermilion College for upgrading and in 1980 he graduated from Grant MacEwan College with a diploma in Native Communication. Herman worked for seven years at the Native Counselling Service of Alberta and at the same time gained some experience as an actor.

In 1989 Jimmy Herman was selected for *Dances With Wolves* because of his conventional look and acting potential.

He thoroughly enjoyed his role and was greatly impressed by Kevin Costner's abilities as a director and actor. But, he says "the bottom line was the team work and maintaining the feeling of deep cameraderie among the whole crew."

Of his experience in *Dances With Wolves*, Herman says "There were moments when I was taken back in the past. Buffalo were running free and alongside Native people, living in harmony with nature. I can't describe what I felt and witnessed at those moments. Memory and spirit are still there!"



JIMMY HERMAN

Herman is optimistic about the future for Native people in the film industry. "Hopefully," he says, "in the future all talented Native people—producers, directors, writers and actors—will come out of the woodwork and start doing films on their own. Stories can be told with the spirit, humour and dignity of our way in the Native perspective. Our potential is big and special."

Right now Herman is busy with many projects. There are a number of things going on in Native country and he is always happy to help out. Jimmy Herman is indeed following a path to improve the future of his people.

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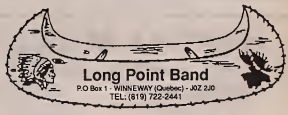

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BOOK REVIEW

Co-Operative Approach is Taken

Byron Through the Seasons

by the Dene Children of La Loche, Saskatchewan, with assistance from the community
Fifth House Publishers, 22 pages

Review by Dale Stelter

A very unique approach was taken in producing this, the second book in the "Byron" series. In fact, over 400 Dene children from the Ducharme Elementary School in La Loche, Saskatchewan, provided ideas for the story–line and art samples for the illustration.

In addition, families from the community contributed information and ideas, twelve elders were consulted to provide accurate and culturally correct details, and a teacher committee of six people worked on the project for two years. The same type of procedure was used in producing the first "Byron" book, entitled *Byron and His Balloon*.

Another unique feature of *Byron Through the Seasons*, which is designed for children aged eight to ten years, is that the text is written in both the Dene and English languages. The story is told by Byron's grandfather, Jonas, who is visiting the school, and the illustrations show the story as Byron imagines it.

Beginning with autumn, we are taken through the seasons of the year, and learn about many of the activities of the Dene, throughout the book, these present–day activities are compared with those of the past. While there are, of course, differences between past and present, the fact remains that the Dene people of the community have re-

their past way of life.

As is written in the introduction to the book, "We wanted to show the continuity of a genuine and successful way of life, and emphasize culturally–significant events and attitudes."

Jonas' story begins in the fall, at which time the people in the community prepare some of their own food, whether it be by catching and drying fish, hunting, or picking berries. At the same time, as Jonas states, some food is bought from the Bay store. During the winter, Jonas and Byron go ice fishing. "We give our friends some of the catch," Jonas says, "and cook the rest for supper." As well, the girls learn to make moose hide mocassins. Jonas states that "They will sew on coloured beads in patterns. In the old days my grandma made patterns on her mocassins with porcupine quills."

In late winter and early spring, ice blocks are cut for the ice house which keeps the fish cold in warm weather. And, as Jonas indicates, "In the spring we go to bush camp," where, for example, hide are tanned.

Then, Jonas states, "When the strawberries are ripe and it's time to plant the garden, we pack up for summer camp." As one example of the summer camp activities, "grandma and the older kids pick special plants to make old–time medicine."

The format of the book consists of the text on the left–hand page, and an illustration on the facing page. The colourful illustrations depict the concepts and activities detailed in the text and, of course, were provided by the students themselves.

At the end of the book there is a four–page supplementary parent/teacher guide, which expands upon the Dene way of life as presented in the story and pictures. This guide provides information on both the past and present way of life, and features a variety of topics, such as the handling, preserving, and cooking of food, plus medicine and health, houses, and the camp circuit.

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FILM REVIEW

URANIUM REMAINS A HOT TOPIC

Review by Dale Stelter

Two films shown at the Third World Film Festival, held last month in Edmonton, dealt with the effects of uranium mining upon Native people in North America. The Third World Film Festival is an annual event staged by the Learner Centre, an Edmonton-based social justice organization.

One of the films, the National Film Board of Canada's *Uranium*, was reviewed in the October 1990 issue of *Alberta Native News*. The world premiere of that film was staged in Edmonton in mid-October, and as the film was screened across Canada, it elicited strongly negative reactions from the uranium industry.

Indeed, the film takes a no-holds-barred look at some of the environmental and human effects of the uranium industry, with an emphasis on the consequences upon Native people in Canada.

Following the Third World Film Festival screening, there was a panel discussion, involving Lorraine Sinclair, a Native activist and executive director of the Edmonton-based Mother Earth Healing Society, and Tim Meadley, a representative of the uranium industry in Saskatchewan. A question period followed the speakers' presentations.

Meadley said that the film attempts to discredit the uranium industry, that it contains "obvious errors," and is a "skillfully crafted piece of propaganda." Saying that radioactivity is a complex issue, and difficult for the lay-person to understand, Meadley attempted to refute some of the "impressions" created by the film.

Meadley said that Native people employed by the company he works for feel the film is an exploitation of Native people.

By contrast, Lorraine Sinclair stated that *Uranium* gives a voice to Native people. "We are the first ones to feel the effects of industrial development, because we are closest to the land." Sinclair pointed out that in northern Saskatchewan, uranium mining and exploration is taking place in areas where Native land claims have not yet been settled.

Sinclair criticized governments and industry for forcing some Native people to choose between jobs and the environment.

"This film is the beginning of the chance for indigenous peoples to be heard regarding uranium mining," she said.

Earlier in the film festival, the film *River of Harm*, which deals with the effects of a uranium spill upon Navajo people in the United States, was screened.

In 1979, 94 million gallons of water, contaminated with uranium mining waste, broke through a United Nuclear Corporation storage dam and flowed into the Puerco River in New Mexico. The river was the main water supply for Navajo ranchers.

The state government forced the uranium mill to be shut down, and also ordered a clean-up, which concentrated on only 10 miles of the river. However, tests have shown that the surface water of the Puerco River is contaminated in New Mexico and in Arizona, into which the river flows.

The effects of the spill upon the Navajo people were dramatic. State tests showed that cattle and sheep belonging to the Navajo were internally contaminated. Butchers have since refused to buy the Navajo's animals. But as the film points out, the Navajo traditionally eat all parts of the animals. Even low levels of radioactivity can be linked to a variety of illnesses, including different types of cancer.

Over the years since the spill, many of the livestock in the area in and around Church Rock—one of the Navajo communities affected by the spill—have weakened and died. The local Navajo also noticed an increase in illnesses and deformities in the animals.

Moreover, a dramatic increase in birth defects in Navajo children has been associated with uranium mining. For example, in the area surrounding Shiprock, Mew Mexico, another Navajo community, birth defects more than doubled when uranium tailings—or mining wastes—were left uncovered.

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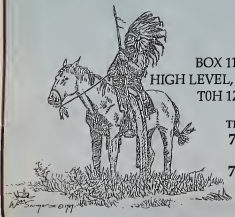

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